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Jan

The church reaches out through CRC-TV

by Keith Knight, Editor.

The most significant move by the Christian Reformed Church Synod of this year did not come out of the usual mishmash of study committee reports or other paraphernalia. Instead, it came by way of the television screen.

The Back to God Hour radio ministry of the denomination has expanded its ministry into television with the creation of CRC-TV, featuring half-hour, documentary-style programs with a message. Not that long ago, members of the Christian Reformed Church frowned on television as a tool of the devil. Now that medium is being used as a tool for bringing the Word of God to thousands if not millions of homes.

Delegates to Synod sat in on the premier showing of CRC-TV's first production, a highly professional documentary on the importance of the Bible, "A Special Kind of Book".

The Back to God Hour uses its own facilities near Chicago, Ill., to produce both the radio programs as well as the television material.

A mission television report, pre-

pared by the Back to God Hour staff, outlined the important role of television and how it relates to this culture. "Television can, obviously, be used to accomplish a variety of goals, but as far as the Back to God Hour is concerned, it is to be assumed that its television production is designed to fulfill the missionary responsibilities of the church. The missionary point of view dominates current program conception and execution.

"If the church is to use television aggressively in the next several decades, it will be necessary to continue to develop a high degree of cultural awareness, of cultural realism. If we do not maintain cultural awareness, we will be tempted to be content with traditional modes of ecclesiastical behaviour which are good and necessary in themselves but which may cause us to ignore serious grappling with the communication issues that confront us. This would amount to a retreat from reality which will disqualify us for the serious use of television," the report says.

The development of effective televi-

sion programming obviously takes time and it cannot be easily achieved. That development over the last three years has been healthy.

The television studio in the International Communications Centre was created in late 1974 and a year later the Back to God Hour decided to equip the studio with a four camera, full color system.

At the 1976 meeting of synod, a \$10 per family quota was approved, creating \$660,000 for continuing development. Last fall, personnel training began and this training still continues. In February, 1977 the first prototype program was completed in a semi-documentary format; at the same time the television division of the Back to God Hour was established and designated CRC-TV.

And at this year's meeting of synod a \$10 per family quota was again approved for development and work of the television ministry. CRC-TV is aware that the audience is accustomed to programs that are well produced and carefully scripted. The report says: "A program that is professional

in every way needs the following: a basically sound program idea, a well executed script, a skillful producer, carefully directed talent, technical personnel familiar with their duties, rehearsal after rehearsal, patient editing, and ruthless critique."

The Back to God Hour has been accustomed to a preaching format through its radio ministry. But such a format does not use television to its full potential. Television is as attractive as it is for our mission because it allows the church, for the first time, to use this unique communication event.

Television is a new method of outreach for the church and it will require a great deal of time to develop this effectively. Synod of 1976 gave CRC-TV the mandate to produce 26 programs to be aired on approximately 16 regular broadcast stations and 100 cable stations. Projections indicate that this goal will be reached by the end of 1978.

It is a new venture for the church, this missionary television. We can all pray for a blessing upon this program

SYNOD BRIEFS

Joint directory

Classis Northcentral Iowa asked synod to develop a joint Christian Reformed-Reformed Church directory to be produced every three years in order to cut costs. Synod said "no" to that request, saying that the use of such a directory would not justify the expense involved in compiling and distributing it.

CRWRC director

Because of the retirement of Louis Van Ess as executive director of the Christian Reformed World Relief Committee, John De Haan of Denver, Col. has been appointed to that position for an initial two year period.

Synod also approved Guatemala as a continued CRWRC outreach during 1977 with a look at long-term programming to be established by synod in 1978.

New mission field

World Missions has been authorized to open Bangladesh as a mission field with two ordained missionaries to be appointed for this field in 1978.

One church

Some time ago, the Detroit Community CRC and the Nardin Park RCA (Reformed Church in America) amalgamated because of membership declines and unavailability of suitable facilities. The CRC's Interchurch Relations Committee will study that CRC-RCA union in consultation with Classis Lake Erie, Home Missions and the appropriate agencies of the Reformed Church. Synod has permitted this present arrangement to exist until its study is completed and synod acts.

Australia calls

The Australian churches have been receiving Christian Reformed pastors on loan for a number of years since their own small theological school has not been able to provide sufficient ministers for their current needs. Synod encouraged the Australian churches and their home missions committee to call pastors from the CRC. Three such pastors will be recruited for 1978.

Ecclesiastical fellowship

Another church has joined the ranks of being in ecclesiastical fellowship with the Christian Reformed Church. The Associate Reformed Presbyterian Church has applied for and received that status. She is a member of the Reformed Ecumenical Synod and is Reformed in its creedal commitment. Synod also advised the consistories to grant transfers of membership rather than certificate of dismissal to members seeking to affiliate with a church in ecclesiastical fellowship. The term "ecclesiastical fellowship" replaced the former "sister-church" designation and allows for more dialogue among 14 denominations.

Canadian Council re-affirms need for full time person

By Keith Knight, Editor

The Council of Christian Reformed Churches in Canada once again underscored the need for a full time executive secretary, especially in connection with its Committee on Contact with the Government which meets regularly with government officials in a continuing dialogue on current social issues.

The Council called a special meeting which was held during the sessions of Synod in the Calvin College board room. Delegates to Synod were also designated as delegates to Council, thereby greatly reducing travel expenses. The purpose of the special meeting was to look at the position of executive secretary.

Dr. Sidney Greidanus of Delta, B.C. was elected president of the Council meeting and Rev. Dirk Hart of London, Ont. was elected clerk.

It was decided by Council to defer the decision of appointing an executive secretary at least until a special meeting of the Council in November of this year so that the classes and churches may become more familiar with the work of the Council and its Committee on Contact with the Government.

A committee consisting of representatives within Classis Alberta North will do some preliminary work for the November meeting, drawing up a description of the work which will be undertaken by the new executive director.

A national committee of five representatives will accept nominations for the positions and will present all the nominations to the November meeting of Council. The committee will consist of one representative each from East-

ern Canada, the Prairies and British Columbia, and two from Ontario.

The matter of salary and housing allowance was deferred to the November meeting. It was decided by Council, however, that the executive secretary should live in the general Toronto-Ottawa area so that he can most effectively carry out his work at the nation's capital.

Four nominations have already formally come forward for this position. They are Rev. Louis Tamminga of Toronto, Rev. John Klomps of Hamilton, Ont., Rev. Henry De Bolster of St. Catharines, Ont., and Rev. Arie Van Eek of Winnipeg, Man.

The executive secretary will be appointed for a two year term initially, followed by terms of four years.

More
Synod stories
on
pages 3,4,5,7

Inside

Synod.....	1,3,4,5,7
Belgrade 1977	2
Church news	4
Pastoral Counselling	6
Dutch Section	8,9,10
Letters	11
Classified	13

NEXT WEEK

Destiny Canada conference

Calvinist Contact goes on vacation

The offices of Calvinist Contact and Guardian Publishing Company will be closed soon as the staff takes its annual two week vacation. The issues of July 29 and Aug. 5 will not be published this year and the office will be closed from July 22 to Aug. 6. Regular business will resume on Monday, Aug. 8 with the usual hours from 8 a.m. to 4 p.m.

VIEWPOINT

A revelation

"Come again soon!"

We often tell our close friends that as they leave the house after an evening of fellowship. We treasure their presence and feel close to them. We can discuss almost anything with them.

Those are the words also used by John in his closing lines of Revelation. "Come again soon". He is not referring to all of those acquaintances he has made in his lifetime, not to his fellow-believers. Not at all.

John is at the end of his life. He has gone through a lot. His invitation to come back soon is more of a pleading... with Jesus Christ. He is longing for Christ's return to earth as you and I would long for our close friends to return to our house "soon". John treasured God's presence and he felt close to Him. They talked a lot, John and Jesus. They were close.

The Spirit and the Bride say "Come", John writes in Revelations 22. Let them that hear say "Come". Come Lord Jesus.

We don't think about that too often, do we? One thing is certain: we don't think about it enough. Is there a longing in our hearts for Christ's return? Do I dare say no?

A number of ministers have been preaching about prosperity lately; about how we must continue to live a Christian life even though we are well off. Have you noticed that?

Well, I suppose that all of this prosperity is also blinding our eyes and hearts from a longing for Christ's return. I suppose that we are so caught up in things of this earth that we fail to see the need to long for Christ's return.

Some of us might well read Revelations 22 with a puzzled look on our faces; what's this John talking about? What's all this talk about: "Come, Lord Jesus?" Come quickly? Not yet.

There is too much going on here. There is the house to be renovated, the garden to be harvested, our vacation, those marriage plans, the birth of two or three more children. Just think for a moment. What wouldn't we like to do before Christ returned? There is so much to live for yet.

"The Spirit and the Bride say come." We can understand that the Holy Spirit and the Church (which is of course the bride) long for Christ's return. But then John says: "Let all who hear say, Come." Everybody should be longing for His return. Everybody should have their eyes set on things above. What does that mean: to think about heaven all the time or about God or Jesus or the Holy Spirit?

Jesus has told us repeatedly that He will not return until all of the people of the world have heard about Him. That means missions, evangelism, outreach. In longing for Christ's return we must be busy in proclaiming the Word of God, the good news of salvation.

The Reformed churches of which we are a part spend millions of dollars each year in missions in establishing new mission posts and sending new missionaries around the world to proclaim the gospel.

We must constantly shove aside "things" around us. Let the renovated house wait. Do not be busy with material things around you. "Come, Lord Jesus." "Thy Kingdom come." We should have no reservations about saying it. We should be willing to let go of this world in our longing for Him.

We tell our close friend to come again soon. Our longing for Jesus' return should be as intimate, as sincere, but more pleading.

"Come again soon."

Keith Knight

by Keith Knight

NEWS VIEWS

The lowest possible wage

The minimum wage is expected to average about \$3 per hour across Canada shortly. Provinces, who have control in establishing minimum wages have been reviewing their criteria in recent months and there have been cries from several corners of labor that the minimum wage should be at least \$4 per hour.

Ontario's minimum wage presently stands at \$2.65 per hour and legislation will probably increase that to at least \$3. Provincial New Democratic Party Leader Stephen Lewis found himself on the defensive during the recent election campaign in attempting to defend the party platform that called for \$4 minimum wage.

The Ontario Federation of Labor, at its last convention, adopted a resolution calling for a minimum of \$4.50 an hour.

Quebec, which recently raised its minimum to the highest in Canada at \$3.15 an hour, has indicated that the minimum wage will be indexed every six months in relation to increases in the average industrial wage in the province.

At the end of June, the minimum in Prince Edward Island increased from \$2.50 to \$2.70, leaving only Newfoundland with a lower minimum than Ontario.

Many of us can cite a number of "remember when..." stories, recalling those early days of immigration when wages amounted to \$25 or less per week. The cost of living has soared in Canada and inflation has also caused wages and salaries to increase considerably in the past decade.

By increasing the minimum wage to \$3 per hour, the gross salary for the

usual 40-hour week is still only \$120 with a take home salary of \$100.

A reasonable wage is necessary in order to maintain a reasonable standard of living. Employers should act responsibly in dealing with their employees. It is often difficult to determine a person's wages and these government-instituted guidelines provide at least some base from which we can work.

Minimum wages should be pegged to the Consumer Price Index so that, as prices go up or down, so do wages. The cost of living occasionally drops but, until now, wages have been inflationary.

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by Dr. Louis Praamsma

WORLD AROUND US

Belgrade is a beautiful city situated on the wonderful blue Danube. Belgrade also is a strong city. It has been called "the key to the Balkans". For years Belgrade has been the seat of the patriarch of the Greek Orthodox Church of Yugoslavia; also that of the archbishop of the Roman Catholic Church of that country. The freedom of religion in this country is, however, a very limited one.

After the Second World War the Roman Catholics were persecuted. Thousands of sanctuaries were abandoned and hundreds of priests were murdered or placed in concentration camps, because it was said that they had collaborated with the Nazis.

But the situation of the Greek Orthodox Church was also at low ebb. Much of its property was confiscated. In 1948 bishop Barnabas of Sarajevo was put on trial because he had said publicly that the enemies of God would perish. There is in this country a certain measure of religious freedom, more than in Russia.

In September of this year a conference will be held in Belgrade, which will be a sequel to that held in Helsinki in 1975 in which East and West participated. Some 35 countries were represented in Helsinki, including all

European states with the exception of Albania, and also the United States and Canada. Helsinki has been often connected with the idea of detente, that means the effort to promote a peaceful coexistence of the communist East and the free world in the West.

One of the provisions of the Declaration of Helsinki was the pledge to "recognize and respect the freedom of the individual to profess and practice, alone or in community with others, religion or belief in accordance with the dictates of his conscience."

Now the Belgrade Conference will discuss how this pledge has been worked out. One of the main questions for the West will be: what about the so-called human rights in communist countries? Essentially there is only One who can grant us human rights; that One is God who tells us that we should love Him above all and our neighbor as ourselves and that in seeking first His Kingdom and His righteousness all other things shall be ours as well.

But God's Word speaks about the righteousness which exalts a people, any people and what about that righteousness on the conference of Belgrade in the light of the decisions of Helsinki? Has detente worked and is

there freedom of religion in the Soviet Union and in its satellite states?

Anyone who has read the books of Solzhenitsyn, anyone who reads the letters of Wurmbrand, anyone who has read the book of Hedrick Smith on "The Russians" knows better.

In an appeal recently addressed to the Supreme Soviet, a group of Soviet Christian leaders said that "the difficulties of professing the Christian faith were particularly arduous in the USSR, and becoming more and more oppressive." This appeal, given wide publicity by Vatican Radio, was signed by clergy and laity of the Russian Orthodox and Lithuanian Roman Catholic Churches, and Baptists, Pentecostals, Adventists and the Church of Christ.

Among their complaints: "Anti-religious publications are printed and widely circulated, believers are denied the right to explain their thinking in publications. No religious community may begin its rightful activity without government authorization and submitting to humiliating conditions of control. Religious organizations have no right to own property. Religious teaching is completely forbidden; many parents have suffered serious consequences for having gone against this

prohibition. Places of worship are on the decrease. Some 10,000 Russian Orthodox churches have been closed down by government decree in recent years. Other Christian bodies have been similarly affected." This paper does not even speak of actual persecution; but it is a well-known fact that many believers are in prison and concentration camps.

What can we expect from the coming conference at Belgrade? The viewpoint of the communists is well-known; they want no intervention. What then about the human rights? The communists will answer: these rights are formulated in our constitutions and nobody may intervene with the way in which we interpret those constitutions.

Again: what can we expect? As far as we know it is the intention of President Jimmy Carter to show his hand and to speak up for his fellow-believers behind the Iron Curtain. In his pre-election speeches Carter promised that he would be "tough" in his negotiations, in his bargaining with the communists. We have reasons to believe in his sincerity; we should pray at any rate that the almighty God will use this conference in behalf of His church.

Belgrade 1977

The church must wait for marriage guidelines

For more than a generation, the Christian Reformed Church has attempted to establish guidelines for the churches with respect to marriage, divorce and remarriage and during all that time there was dissatisfaction with those guidelines.

Study committees have spent years of work on developing what they believed to be guidelines based on Scripture. And each time they were deemed undesirable and incomplete.

That was also the situation at the June synod when the four-year-old committee presented a 38-page report proudly labelled "marriage guidelines". An advisory committee of synod, which met during the two-week-long session, deemed that report inadequate and recommended that a new study committee be appointed for at least two years. Synod agreed.

The story could end there but we should examine a bit more just what this "marriage guidelines" report had to say and why it was unacceptable.

The report looked initially at the biblical teachings regarding marriage and the distinctive character of Christian marriage. Marriage is a

unique union between husband and wife, built upon love and characterized by fidelity, the report says.

"The marriage relationship is rooted in a divinely created sexuality. By means of marriage God intends to enhance the glory of each by causing the man and woman to complement each other. True marriage can come to its own only where there is real love. For the Christian this love is distinctive: It has its source in God.

"Mature marital love is composed of romantic pleasure and companionship of the highest order in sharing life with one another. Christian marital love is unique because it can be characterized by what is called agapic love — the capacity to forgive, to seek the welfare of the other, to find fulfillment in giving, to love when love is not returned.

"The marriage relationship is exclusive", the report says. "It tolerates no encroachment upon or violation of this sacred union. In marriage the two parties enter into a contractual, covenantal relationship. Solemn vows are given and received in marriage — vows that are recognized by God and fellow men. In these vows love is promised and fidelity is pledged. Fidelity involves loyalty, trust, love, devotion,

reliability. The breaking of the vow and the betrayal of the trust involves sin against the marriage partner and guilt before God."

This section of the report also reflects on the husband as

head and the relationship of marriage to state and church. This section appears to present no problems for the churches. It reflects a very good approach to what the Bible teaches.

the so-called innocent party in a divorce granted on the ground of unchastity, or is the so-called innocent party in a divorce granted on grounds other than unchastity and who has sincerely sought, over a reasonable period of time, reconciliation with the former marriage partner.

Conclusions

Synod's committee analysed the report this way: "Through a careful and earnest reassessment of the biblical givens on divorce and remarriage, the advisory committee has been forced to conclude that the traditional Christian Reformed stance... is not as strict and unqualified as that of the Bible itself. Some of the expressions which we are accustomed to use in this connection ('biblical grounds for divorce', 'innocent and guilty parties', 'remarriage sanctioned by Scripture') are either unwarranted altogether or are derived by debatable logical inference from a single phrase in Matthew."

The Christian Reformed Church's position is not as strict as the Bible's position. That is what it boils down to. But synod's committee also hastens to add this note: "... the proliferation of marriage breakdown in our churches and all around evoke an acute sense of crisis and pastoral concern. We tend to shrink back from applying today, directly and without allowance for the hardness of men's hearts, the uncompromising words of Jesus on divorce and remarriage."

There are two options in dealing with divorce and remarriage: one is to apply Jesus' words quite strictly to today's marriage situations, the other stresses that this universally valid principle must be applied, as Scripture illustrates, to varying broken situations.

All of these commands — the study committee's Report 35, and synod's advisory committee report — will be passed on to the newly formed study committee.

What will this study committee do? It will have to reexamine and set forth the biblical teachings on divorce and remarriage, evaluating critically the traditional exegeses of the relevant passages and it will have to formulate pastoral guidelines with respect to the problems of divorce and remarriage as they appear in our society, specifically taking into account the tension which appears to exist between Christ's teaching and situations of clearly destructive marital disruption.

These new guidelines will come to synod in about two or three years. In the meantime, local churches and consistories will continue to deal with these situations on an individual basis, using the Bible as a guide and faith as a rule.



New marriage form, new confession, new hymnal

A constant updating of liturgical forms within the Christian Reformed Church is taking place as well as plans to update the Psalter Hymnal.

A new form for marriage, full of optional sections, has been approved by synod for a two-year trial period. The language in the new form certainly has been updated and it may provide some guidance to prospective newlyweds and ministers in establishing a wedding ceremony liturgy.

Couples for many years have exercised the option to write their own forms for the ceremony and this proposed new form may bring a bit of uniformity to the ceremony. The exchange of rings, parting from parents, intercessory prayer, pastoral comments and benediction have been declared optional.

The form has already appeared in the Agenda for Synod and will also appear in the Acts of Synod for those interested. It is a trial form and reaction from the churches to the liturgical committee is sought.

A new translation of the form for baptism of adults was not approved by synod. It was sent back to the liturgical committee for re-writing and

improvement both in style and language.

Belgic Confession

Synod appointed a committee to prepare a new translation of the Belgic Confession since it would increase its usefulness for church education. The church has already updated the language of the Heidelberg Catechism and is presently working on an updated version of the Canons of Dort.

Contemporary Testimony

Synod of 1971 originally appointed a "new confession committee" in response to two overtures requesting the church to "re-express the faith of the church in a new confession." Synod in 1973 continued that committee in order to "assist the churches in further study of our confessional task."

Synod's advisory committee dealing with confessional matters suggested that synod move in the direction of formulating a contemporary testimony which will deal with the church's antithetical place in a secularized culture.

A preliminary committee will make recommendations to synod of 1979 on pertinent matters relating to a con-

temporary testimony.

It will look at the specific areas to be covered by the testimony, the relationship between the testimony and the creeds, the procedure to be followed in producing the testimony, the possibility of working together with other Reformed churches, and the qualifications of the personnel for the new testimony committee.

Biblical authority

A number of churches sent overtures to synod calling for a simpler form of the report on "The Nature and Extent of Biblical Authority" which was published in the 1972 Acts.

Synod decided that it was not necessary since a series of articles already appeared in

Continued on page 4

Synod stories
by
Keith Knight,
Editor

Thirty new ministers

There are 30 new ministers in the Christian Reformed Church as a result of approval of candidates by synod on June 14, the first day of the two-week-long session. Thirty candidates for the ministry were approved by synod and were all eligible for call by June 28. They are: Gary Bekker, Ronald Bouwkamp, Roger Bouwman, Peter Deckinga, Bernard De Jonge, James Dekker, Roger De Young, Wayne De Young, Dean Dyk, Wiebe Geerts, Richard Hartwell, Gilbert Kamps, Douglas Kamstra, John Kelzer, Duane Kelderman, Jake Kuipers, David Jonkman, Clayton Negen, Thomas Nelhof, Nico Peters, Ralph Pontier, Peter Ra-

vensbergen, Ronald Scheuers, Peter Siofstra, Donald Steenhoek, Phil Stel, John Terpstra, Phil Touw, David Van Gelder, Gerrit Vreeman. Seven other candidates were approved, pending completion of academic requirements. The method of examining seminarians before they enter the ministry has been discussed for a number of years. The seminary faculty recommends the students to the board of trustees of Calvin College and Seminary which, as a committee of synod, recommends the students to synod. Delegates receive profiles and accompanying pictures of the prospective candidates but no further information is given,

One elder delegate, Arend Kersten from Classis Huron (Listowel, Ont.), raised the matter of meaningful involvement by synod in candidacy examination. His question sparked a seven page report on the role of synod in the examination. Many delegates wanted more information on these prospective candidates and some suggested examination by synod. Out of it all came the recommendation that synod continue to conduct the examinations by way of its committee, the board of trustees. Synod did, however, instruct the board to seek ways to make synod's involvement more meaningful.

Role of evangelist

What is a "layworker in evangelism"? It is a person, generally located in an unorganized church who brings the Word during worship services. But just where does he fit in the church structure? Is he either a ruling or teaching elder or a deacon? His status is still uncertain and there are indications that a new office may be created to meet this growing need within the denomination. There are a number of

problems which can and do arise out of this "layworker in evangelism" label. At the Christian Reformed Church synod in June, Classis Cadillac (near Lake Michigan) over-tured synod to authorize those evangelists to administer the sacraments "in certain limited circumstances". As it stands now, ministers administer the sacraments in those unorganized churches while the "layworker" watches. It is indeed cumbersome. However, if the evangelist is

also given the privilege of administering the sacraments, he becomes like an ordained minister. All of these problems were aired at synod and it was decided to appoint a study committee to solicit and evaluate the reactions of the churches with respect to the ordination of "layworkers in evangelism" with recommendations coming to synod in 1978. Churches are again requested to send in their reactions to Report 37 of the 1976 Acts.

New marriage form, new confession, new hymnal

Continued from page 3 The Banner, the denomination's official publication, and that there has not been much of a demand for a more popular and simple form of Report 44. Synod again reminded the churches of the "seven inter-related points concerning the nature and extent of biblical authority," adopted by synod of 1972 "as pastoral advice to the churches": a. Synod calls the churches to a wholehearted recognition that Scripture, which is the saving revelation of God in Jesus Christ, addresses us with full divine authority and that this authority applies to Scripture in its total extent and in all its parts. b. Synod calls the churches to maintain the clear witness of the creeds to the authority of Scripture as inseparably bound up with the historical reality of the events recorded in Scripture. c. Synod urges the churches to remember that while they confess that the authority of the biblical message is inseparably bound up with the historical reality of the events therein recorded, they should recognize that these events are presented and interpreted in terms of their revelational meaning.

d. Synod, acknowledging that Scripture is self-authenticating, reminds the churches that the authority of Scripture is not dependent upon the findings of science. While scientific findings can serve as occasions for a better understanding of Scripture, nevertheless the church must appeal only to the authority of Scripture as the basis for its faith and life, and accordingly must seek to develop a Christian community within which all scholarly work is carried on in faithfulness to the authoritative Scriptures. e. Synod instructs the churches to see to it that biblical studies are carried on in a careful and disciplined way, submissively rethinking the thoughts of Scripture itself; and accordingly warns against the use of any method of biblical interpretation which excludes or calls into question either the event-character or the revelational meaning of biblical history, thus compromising the full authority of Scripture as the Word of God. f. Synod reminds the churches of our brotherly obligation to respect such freedom of biblical interpretation as falls clearly within the bounds of our creedal forms of unity, while recognizing of course, that in all things we are bound by the

Scriptures. g. Synod reminds the churches that the authority of Scripture lays its comprehensive claim upon the total life of the church so that biblical authority is not only to be believed and confessed as an article of faith, but also to be consistently applied and practiced in the life and ministry of the church. New Psalter Hymnal The Christian Reformed Church's Centennial Psalter Hymnal is 20 years old (1957) and needs to be updated. That was the cry from the hymnal committee to this year's synod. That committee called for a complete revision and improvement of the hymn book, a project that will take from eight to twelve years. Synod appointed such a committee, citing the proliferation of hymnals which contain songs unreformed in doctrine, lacking in musical quality as one of the reasons. It is necessary to clarify, improve and revise texts and musical settings of some of the psalms and hymns and rethink their arrangement. That's right. The church said it was an urgent matter and also recognized that it would take 12 years to complete.

PLEASE, DECIDE BEFORE AGUST 15 to join Rev. and Mrs. VanHarmelen to visit the Holy Land

Israel put a deadline on our reservations! We must know by August 15 how much room we need in the hotels.

Ask for folder describing this exciting journey to Israel. The price is \$995.00, and read all the items which are included in that price!

PLEASE, WRITE REV. J. VAN HARMELEN, CAESAREA, ONT. L0B 1E0, Tel. 416-986-5182

CHURCH NEWS

CHRISTIAN REFORMED

Called - to York, Ont., Candidate Phil Stel of Turner Valley, Alta. -to Smithville, Ont., Candidate Peter Ravensbergen of New Westminster, B.C.

New clerk London (Bethel), Ont. - L.H. DeKoter 1807 Park Ave., London, Ont. L4M 1T3

New address Rev. Harry Bierman, 418 Codrington, Barrie, Ont. L4M 1T3

Worship services Athens, Ont. - A new time for morning worship service has been established at 9:30 a.m., effective immediately through the Labor Day (Sept. 4) weekend.

"It's 2 A.M. and I feel rotten. Who has time to read medicine labels?"

Sorry, there is no excuse for not reading the medicine label. The label tells you what it's for, how much to take and how often to take it. It's important information. Before you take any medicine, read the label. Medicines can't help you if you don't take them right.

COUNCIL ON FAMILY HEALTH
A public service of the manufacturers of medicine.

Calendar of Events

- July 11 A lecture/organ recital by Dr. J.J.K. Klopper of St. John's Anglican Church, Edmonton on "J.S. Bach — musical rhetoric and symbolism as expression of a basic christian world-and-life-view" at the Grace Christian Reformed Church, Scarboro, at 8:00 p.m.
 - July 13 CHCH-TV (Hamilton), Daybeat, as Doug Hall interviews Gerald Vandezande of the CJL Foundation, from 10 to 11 a.m.
 - July 14 Lecture: "Artist, Critic and Public in the contemporary World" by Calvin College Prof. Dr. Nicholas Woltersdorff, at the Institute for Christian Studies, Toronto at 8:00 p.m.
 - July 18-29 "Biblical Basics for a Christian Philosophy", a two week course taught by Dr. A. Wolters at the Institute for Christian Studies, Toronto, Ont.
 - July 29 AACS Niagara Conference on the theme, "The Work of our Hands". To be held at Niagara Christian College, Fort Erie, Ont.
 - July 29 AACS Alberta Conference on the theme "Gaining Sight amidst Disintegration". To be held at Alberta Evangelical Camp, Didsbury.
 - Aug. 17 DAYBEAT ON CHCH-TV (Hamilton) from 10-11 a.m., as Doug Hall interviews Gerald Vandezande of the CJL Foundation
 - Sep. 10 Annual Youth Evangelism Services (YES) Conference, Brantford, Ont. CRC.
 - Sep. 17 20th Annual Convention of the Sunday School-Teachers Association in Bowmanville.
 - Oct. 15 Annual Meeting of the Committee for Justice and Liberty Foundation in Toronto. Guest Speaker: Dr. E.F. Schumacher author of Small is Beautiful.
- Lakewood Christian Conference Grounds:
- July 8-10 Guest speaker: Rev. H. Bruinooge, Missionary to Japan. Also Music Group "The Reflections"
 - July 9 Senior Citizens' Day: singing, games, speaker and supper.
 - July 15-17 Young People Weekend. Rev. Jim Lont, the "Chapelaires". Rodeo and pig-roast supper.

NEXT ISSUES OF CC:

DATED	MAILED	AD DEADLINE
July 15	July 14	July 12
July 22	July 21	July 19
July 29	July 28	July 26

One of the items on Synod's agenda which created the most public interest was the Dutton Appeal, dealing with Dr. Allen Verhey.

The Dutton (South East Grand Rapids) Christian Reformed Church came to synod in 1976, appealing a decision of Classis Grand Rapids East which approved the ordination of candidate Allen Verhey.

Synod did not sustain the

The Dutton consistency then studied Dr. Verhey's thesis and articles, summed up their findings in a letter to him, then lodged a protest against Dr. Verhey with the Neland

That protest concerns: Dr. Verhey's method of interpreting the Bible and especially his views declared in his classical examination about the speech of the serpent in Genesis 3 and about the earthquake in Matthew 28; his understanding of the "except for fornication" clause in Matthew 19, his use of the Bible in moral questions as shown in

Committee appointed

As a result of that protest by the Dutton consistory, the Neland Avenue consistory appointed a committee consisting of Dr. A. Bandstra, Rev. Tymen Hofman, Dr. C. Kromminga and Dr. W. Spoelhof. It was that committee's mandate to determine the validity of Dr. Verhey's method of interpretation; to see if his views are outside our confessions, to persuade him to conform to what the consistory considers to be an acceptable view; to attempt to reconcile the parties in a pastoral way.

Synod's committee on appeals (of which I, too, was a member) received two overtures, three printed appeals, four communications and 25 letters on the matter.

The committee interviewed both Dr. Verhey, Rev. Peter De Jong, minister of the Dutton CRC, and Rev. Tymen Hofman minister of the Neland Avenue CRC. What did the committee conclude?

"It is not surprising that there are questions about Dr. Verhey's method of interpreting Scripture. The committee had some questions.

"At the same time Dr. Verhey does not see Scripture as a merely human word about God. He confesses that the Bible is both the Word of God and the words of men.

"Theology is a special study with its own language and expertise. We must give our theologians trust and room to do their work obediently before God. But the church that gets worried about certain results of doing theology may properly ask how a theological method functions within a Reformed understanding of the nature of Scripture."

Since the Neland Avenue consistory already began the examination of Dr. Verhey's views with a competent committee, synod decided to continue to use the knowledge and expertise of that committee in dealing with the matter. That consistory will report back to synod next year with its findings.

Dr. Verhey is a lecturer at Hope College. Prior to taking on that work he decided to be formally installed and examined by classis so that he could be under the supervision of the Christian Reformed Church. Classis approved of his examination and he was duly installed. Following that, the nearby Dutton church appealed that decision of classis and has come to synod twice with its protest.

The Christian Reformed Church maintained its position that there is an irreconcilable conflict between the teaching and practices of the lodge and biblical Christianity.

That stand came after a five hour debate at the June meeting of the denomination's synod. The church also declared as anti-christian "all oath bound secret societies which hold to the universalist-unitarian concept of God, the meritorious character of good works and the denial of Scripture and of Jesus Christ as the ultimate source of light and truth."

A member of a lodge cannot become a member of the Christian Reformed Church unless he repudiates the religion of the lodge and repents for having taken the oath. A member of the denomination who becomes a member of a lodge will be subject to admonition and discipline.

The study committee dealing with the lodge oath and church membership presented a thorough report to synod, listing the contents of oaths of various lodges and pointing out where they were in conflict with the Scriptures.

The committee, in coming to its conclusion, said "It is specifically the religious aspect of the lodge which makes it incompatible with Christianity. There are many other organizations which have worthy benevolent purposes. They are to be commended, as a Christian would have no problem in becoming a part of these organizations."

The church's stand is clear-cut and concise. It echoes a resounding "no" to lodge and church membership at the same time. And that should be welcomed.

Calvin College's policy on social dancing brought 40 men to their feet during a lengthy debate on the issue at the recently held synod of the Christian Reformed Church, held on the campus of Calvin College in Grand Rapids, Mich.

The college, like other colleges, has been struggling with the matter for a number of years. A number of delegates spoke out strongly against the college's stand on dancing; however, most endorsed it.

Of those 40 delegates who spoke out on the matter, it was summed up best by Rev. Louis Tamminga of Toronto who said: Our children dance. Our children bring this dancing to the college campus. I would sooner see them dance — if they are to dance — in a well-chaperoned, well-lighted auditorium on campus.

Calvin College Board of trustees presented synod with a position on social dancing. Synod received the report for information asking churches and assemblies to express themselves on this position directly to the board of trustees by the end of the year.

Out of concern for the "increasing practice of social dancing on the campus of Calvin College...an ad hoc committee on dancing was appointed." That committee consisted of both students and faculty.

The board of trustees states its position this way: "The board instructs the administration to implement the development of social dancing in a Christian manner by instructing its arts, music, drama and physical education departments to provide leadership and direction in using social dance in a Christian way and encouraging students to exercise their Christian liberty in the spirit of the admonitions of Apostle Paul in 1 Corinthians 6:12-14 and 1 Corinthians 8."

The board listed its reasons or grounds as being the following: "We have a tendency to adopt uncritically a dance style that ignores the richer dimensions of the social dance such as the aesthetic, the creative, the cultural, the musical; all Christians, according to the talents God has given them, must work positively and constructively to fulfill the cultural mandate; a policy allowing students the freedom to dance ought to be accompanied by instructions to those

who guide these students to provide leadership in implementation, and by instructions to the students themselves."

The board accepted the recommendation included in the report of the ad hoc committee on dancing that Calvin College "allow for social dancing as an acceptable and wholesome, on-campus, recreational activity for Calvin students and staff" because the decision of synod (1971) provides a sound basis for the college to authorize dancing.

Synod received the report for information and, as mentioned earlier, is waiting for the churches and classes to respond with their comments on the college's policy to the board of trustees. That board will present a report to next year's synod.

This is one of several recommendations which require the churches to respond in some form. It also affords the opportunity for the churches to become involved in major decisions.

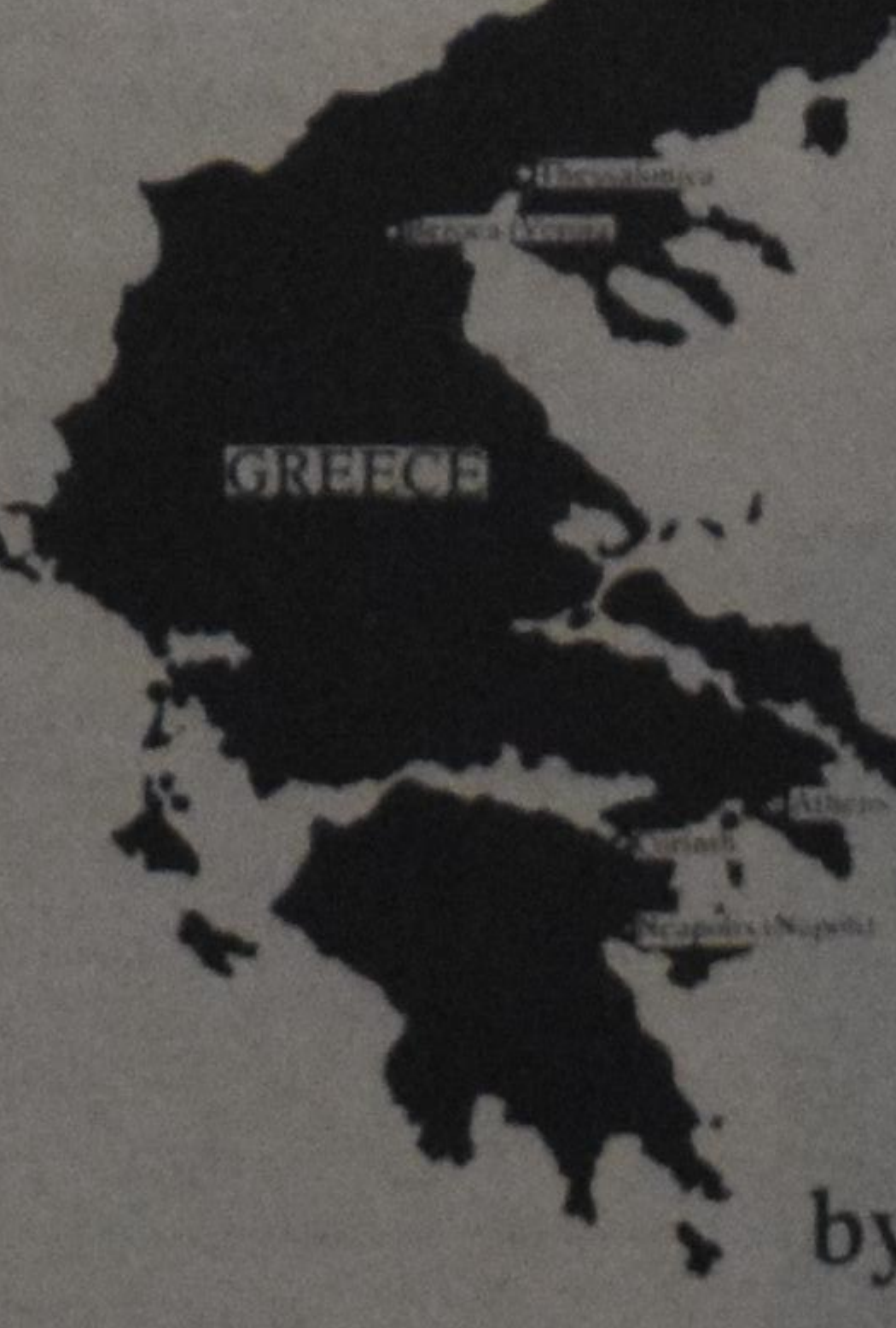
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Director of \$2,500,000 CRWRC agency retires

The Christian World Relief Committee has a new Executive Director. The Synod of the Christian Reformed Church today approved the World Relief Committee's nomination of John De Haan of Denver, Col. to head the international relief and development arm of the Christian Reformed Church.

Mr. De Haan is currently director of the Community Mental Health Center of Bethesda Hospital in Denver. He is a graduate of Calvin College and the University of Michigan, and studied at the University of Southern California. In recent years he has made presentations on management of mental health services at National Community Mental Health Conferences.

Mr. De Haan will be the second Executive Director of the Grand Rapids-based international relief agency. Mr. Louis Van Es is retiring after fifteen years with the agency, bringing it from infancy to its present 2.5 million dollar annual budget.

The agency was created in 1962 in order to meet the Christian Reformed Church's desire to provide material aid to Korea. One of its first major projects was an in-country adoption agency in Korea, one of the first successful attempts to make adoption a viable child-care option in Korea. Another early program was the resettlement of 160 Cuban families, in cooperation with the local churches of our denomination, a performance that was repeated in 1975 and 1976 with Vietnamese refugees.

The agency currently has agriculture and community development programs, nutrition education, and child feeding programs in Bangladesh, Honduras, Haiti, Mexico, Nicaragua, Niger, Nigeria, and the Philippines. It also sponsors family services programs in Kentucky and Virginia and programs for rehabilitation of the handicapped in Mississippi and Jordan.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Thought control

The other evening at a meeting at our church we talked about "Can we control our thoughts?" There was considerable difference of opinion as to how we should control our thoughts or even whether we could control our thoughts. It has an unfavorable meaning when one says, "To control our thoughts." I always like that little passage out of Shakespeare's Macbeth when he tells the story of Lady Macbeth who was deeply troubled in her mind and she had a lot of reasons to be troubled. But then she says to her doctor, "Canst thou not minister to a mind diseased and pluck from the memory some rooted sorrow, raise out the written troubles of the brain and with some sweet oblivious antidote cleanse the stuffed bosom of that perilous stuff which weighs upon the heart."

That reminds you of many people today who have trouble with their thoughts and who are bothered with difficulties in their thinking and who say, "Couldn't they find some little blue or pink pill that would take care of this for us?" A lot of people are making use of tranquilizers and mood lifters, uppers and downers. But the doctor says to Lady Macbeth, "Therein the patient must minister to himself." It's so true that thought control by another person is rather repulsive but thought control on our part is something worth thinking about, something that is worth practicing.

THOUGHT FOR THE WEEK: Jesus tore away the masks of the people of His day. He revealed the characters of the Pharisees, the disciples, and of Martha. This is still what the Bible does for you and me; it tears away the masks and shows us as we are.

Our thoughts, feelings, and emotions are largely what we make them. The contents of the mind are what we put there ourselves. It depends upon the furnishings of the chambers of the mind whether they are going to be cheap, sordid, hostile, or filled with lovely things and thoughts of love and concern for others. I know, of course, this is not completely true. When you live in a community there are going to be influences on the minds of people. The things we see on TV do influence us. The books that we read, or if we watch movies, we will soon be influenced also by the things that we see. It's rather commonly accepted that excessive violence on TV or in the movies spills over into the lives of people. When people centre their thoughts only on certain things in life, when they've gotten to be one-track people - the kind of person who finds his main interest, for example, in TV are the sport shows, football, boxing or occasionally the wrestling matches which seem cruel and inhumane when

they centre on these things, they are betraying what goes on within their thoughts. When you think in these terms a great deal and then fill your mind with more of this kind of stuff, pretty soon your mind gets crammed with it.

We also know that the conversion experience, when a person accepts Christ, can do a great deal to change the flow of his thoughts and the direction of his thinking because life will be colored in a different way when we have been led to believe in Christ and find the joy and satisfaction that grows out of it. Sometimes some great event can change our whole life. A man had a serious heart attack and thought he wasn't going to make it at first, and it looked that way, but gradually he came out of it. He said, "You know that I'm a different person now." He had always been a hard driving boss, the kind of person who insisted that everything go his way. He became more easy-going. He couldn't afford to go through life angry and hostile, he had to get rid of some of these ideas because it would affect his health. People are often changed by the fact that something has happened to them.

We have people like that in our congregations. Ministers soon find out in a church that there are some people who have to be handled with kid gloves, otherwise they're going to go around being angry most of the time. Teachers have to be on their guard when they deal with parents of children in their classes. It's these little things in which we become involved where we must learn to control our attitudes and control our thinking.

I think there are a few things that ought to be emphasized. First of all, you don't think in terms of isolated thoughts. You have a bad thought. You have a filthy thought or something like this - you think in terms of patterns of your thinking. A bad pattern of dealing with others or being overly sensitive or constantly hostile, what is the pattern of the things that go on within your mind? If these are the things that you struggle with, you deal with something that is of far greater significance because you are dealing with the things that motivate your life.

To overcome an evil you have to diagnose yourself and nobody can really do it for you. You take a psychological test - you're still the one who answers the questions even though it often tells a good counselor a good deal about you. Or when you are interviewed by someone and they ask you questions, you're the one that answers them.

We must not try to overcome bad thoughts, evil thoughts, straying thoughts by saying, "Now, I'm not going to think that way anymore." You can't work negatively. Our mind is never a vacuum in which there is nothing at all, at least I hope it isn't. There are thoughts that flit through your mind when you're awake, they are constantly with you when you are asleep and they may bother you in your dreams because you can't just turn your thoughts off like a faucet. At present, you are thinking about something. There are attitudes that you have at present; You may not like them, but there they are. Fill your mind with something noble and lofty.

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Judicial Code adopted for churches

The Judicial Code of Rights and Procedures comes across as being an impressive almost scary, document. Impressive it is. Its 27 articles are filled with legal language about complainants and respondents and rights and procedures.

Let's tear it apart to see just what all this means. When the Code is used, it immediately turns a consistory, classis or synod into a courtroom. The Code does not replace the usual methods of discipline as found in the Church Order.

The preamble or introduction to the Code spells out what its function is to be. The Judicial Code is not a broad document. It is designed to operate in a very narrow area. It states that its provisions apply only in a judicial hearing when it is conducted by a consistory, classis or synod and only when there are written charges which require a ruling of some sort.

It is expected that the Code will seldom be used and that is good.

Written charges which need formal adjudication or a formal ruling may refer only to alleged offenses in profession or practice against the Word of God, the confessions of the church, or the Church Order. The charges can be brought by an individual against another individual or an assembly, or can be brought by an assembly against an individual or another assembly.

Let's cite an example of how this process might work. We can take a matter which appeared before this year's synod: the Dutton Christian Reformed Church (near Grand Rapids) has difficulty in accepting the Scriptural views of Dr. Allen Verhey whose ministerial credentials are with the Neland Avenue CRC.

Under the Judicial Code, the Dutton consistory could have formally lodged a written complaint with classis concerning the views of Dr. Verhey. Classis then, becomes a formal jury in deciding the matter. In this case of course it requires a great deal of theological study and the process might be quite slow.

The Dutton consistory could have a formal representative such as a lawyer and so could Dr. Verhey. It would be up to classis, as a jury, to make a decision.

Let's take another example, something simpler and perhaps closer to home. Let's say that a person in your church operates his business in an unchristian manner. You make a written complaint

against that person and give it to consistory. The consistory must decide firstly if this is a matter of church discipline, perhaps pastoral counselling, or a matter which requires a formal judicial hearing.

If it becomes a hearing, that businessman will receive a copy of your complaint and will be given time to prepare his defense. You would both appear before the consistory (now considered judge and jury), complete with representatives, and you present your cases. Consistory will have to decide the matter.

You can always appeal that decision to classes or synod if you feel you have a strong enough case.

So, you see, the Judicial Code's use would not be a pleasant venture and will hopefully never have to be used. There is absolutely no Scriptural proof for the use of the Judicial Code in the church and the Church Order has in fact often been sufficient to bring about the administration of justice in the church.

As part of the introduction to the Code by the study committee, they wrote: "We regard the proposed Judicial Code as a natural development of principles and practices already in force among us. It is not intended to bring justice where there has been no justice, and certainly not to substitute coldness of civil law for the warmth of the Spirit. Rather, we intend in this code to spell out the implications of some parts of the Church Order in a plausible way, and thereby also to encourage greater uniformity of procedure in the church when charges must be adjudicated."

"To that end we have not hesitated to learn from established practices of the civil law, where these practices support the administration of that justice which the church also seeks. Yet the code does not supercede any part of the Church Order, nor does it place in jeopardy the spiritual character of the church's ministry, even in the presence of error or controversy."

Synod adopted the Judicial Code and it will be printed in the Rules for Synodical Procedure booklet as well as in the denomination handbook which each local church has.

Synod also established a nine-member Advisory Committee on Protests and Appeals, half of the members being ministers and half of them present and former elders. That committee will handle the protests and appeals if and when they arise.

All talents should be used in the church

Women's talents should be put to good use in the church. But so should men's talents. As a result, the Christian Reformed Church synod appointed a service committee for the use of all members' gifts.

That recommendation came out of a study committee report on the use of women's gifts in the church (Report 40). That report concluded that, indeed, a number of jobs within the church are issued on a gender basis and that all talents, all resources, should be used within the church.

The study committee, in Report 40, says that it is convinced "that much more can and should be done to encourage the full use of women's gifts and furthermore, that the question of using women's gifts is intertwined with the question of encouraging the church to use

the gifts of all its members. This has not been done fully in the past and although some progress has been made in using the gifts of groups such as young people and singles, the church still lays far too large a burden on men in the thirty to sixty age group, and makes far too little use of the gifts of its other members."

The committee recommended and synod endorsed, the creation of a service committee designated to facilitate the church's use of its members' gifts. That new committee will have the following mandate:

- to identify barriers, both organizational and attitudinal, to the church's use of the gifts of all its members;
- to encourage committees, classes and boards to continue and expand the practice of nominating and electing members of groups currently not

being fully used;

- to work with the education department of the board of publications to continue developing adult educational materials that will encourage fuller use of gifts;

- and to respond to consistories and local groups when they request advice, materials, or names of resource persons to help them bring about fuller use of the gifts of all members in the local congregation.

Women in office

The ecclesiastical subject of women in office came up at synod again this year ... but only for a moment.

The study committee looking at the Hermeneutical Principles on Women in Ecclesiastical Office asked for more time to present its report. The committee will present its findings to the 1978 synod. That committee was appointed two years ago but said it found that time too short.

Executive Director of OACS leaves office

It was noted at the recent combined meeting of the Ontario Alliance of Christian Schools (OACS) and the National Union of Christian Schools (NUCS) that since the OACS had not yet been able to find someone to fill Dr. Jack Fennema's position as executive director, his assistant, Miss Elly Groen, will manage the office as secretary. Dr. Fennema will leave Ontario for the U.S. at the end of July. A new director to replace him will probably not be appointed until the Annual Meeting in November.

The OACS board has ap-

proved the establishment of a committee to investigate the feasibility of setting up a Canadian Curriculum Committee in cooperation with NUCS.

Since Mr. John VanderArk retired after twenty-five years of service with the National Union of Christian schools, Dr. Ruiter has become the new director of NUCS. Mr. VanderArk will be honoured for his service to the organization this August at the NUCS annual convention which is to be held on the Trinity Christian College Campus in Palos Heights, Ill.

One of the sectionals at that conventional will be led by Kathryn Posthumus of Toronto and is entitled "What every American Should Know about Canada."

A recent newsletter of the OACS indicates that there is also interest in the Christian School movement by the students themselves. This past year Foundation Day collections from the Christian Schools in Canada totaled a grand sum of \$6721.03. This year's collections were earmarked for the Canadian Christian Education Foundation (CCEF).

Basic salary up for ministers

The minimum salary for ministers in the Christian Reformed Church has been increased to \$12,000 from \$11,000. Synod, meeting in session from June 14-24, approved a finance committee recommendation which sets down guidelines for the Fund for Needy Churches, the denomination-wide base.

Ministers serving in a small church which receives help from the fund will receive \$12,000 basic salary in 1978, along with a \$500 child allowance for every child up to age 22. A car allowance of \$800 will be given each minister out of FNC funds and each church receiving aid will be required to pay an equivalent amount of \$800 from its own funds for a total of \$1,600.

While these salary guidelines actually apply to the Fund for Needy Churches situations, synod years ago established this as the basic salary guidelines for all ministers and all churches. A number of delegates to this year's synod indicated that

several churches are paying their ministers well below this basic level.

The basic salary for this year is \$11,000, plus child allowances, mileage allowance and housing allowance where applicable.

In connection with ministers' salaries, the denomination's ministers' pension benefits to retired ministers has been increased from \$4,400 to

\$4,840. This pension is by no means adequate for most Canadian ministers and strong representation was made from Canadian delegates. With the differences in the cost of living between Canada and the U.S., it has been suggested that two separate funds be established, one for each country. Recommendations along that line may come up at next year's synod.



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Paardenvriendschap

Wat is dat? hoor ik u vragen. Nooit van gehoord? Dat hindert niet, als de zaak die er door wordt aangeduid dan ook maar niet bij u gevonden wordt. Het heeft iets met ons huwelijk, of met ons gezin te maken.

Ik wil eerst iets moois van het gezin vertellen, en dan haal ik een paar zinnen aan van beroemde mannen. Augustinus zei: Het gezin is een vluchtheuvel in de wereld. En Calvijn zei: Het gezin is een kerkje in het klein. Is dat uit de oude doos? Geldt dat nu niet meer? Ik lees ergens: "het gezin is geworden tot een eet- en slaapgemeenschap en in die tussenliggende uren vliegen wij er uit. Het gezin is een hotel geworden. Pa is een grote man. Ma is voorzitter. De kinderen bouwen aan hun club. Thuis is het knudde". Er is geen band tussen man en vrouw, ouders en kinderen, broers en zusters. Geen communicatie. Zo mag ik het niet schrijven, vindt u wel? Dat is onbillijk. Onbillijk tegenover die gezinnen waar het goed is. Of moet ik schrijven: waar het nog goed is?

Gelukkig zijn er ook in onze tijd nog veel huwelijken en veel gezinnen die een veilig thuis vormen. Ze zijn er gelukkig, de gezinnen, die als een kerkje in het klein, een cel vormen van waaruit het leven wordt geleid. Maar er zijn ook heel wat gezinnen, waar de geloofsgemeenschap niet wordt gevonden, waar men geen band aan elkaar heeft, en waar de liefde kwijnt. Och, er is dan nog wel wat, maar je kunt het beter paardenvriendschap noemen. In de psychologie wordt daarmee aangeduid de levenshouding van hen die met elkaar op dezelfde stal staan, maar geen innerlijke verwantschap bezitten.

Hebt u wel eens paarden naast elkaar zien staan op de stal? Ziet u ook die ene plaats die nog leeg is? Dat paard is nog aan het werk. Maar hoor, de hoefslag geeft te kennen dat het te verwachten paard in aantocht is. De andere op stal staande paarden spitsen de oren, ze hinnen om hun stalmakker te begroeten. Dat is alles. Kort na zijn aankomst hoort u niets anders meer dan het rukken aan het hooi in de ruif, of het vermalen van de haver. Er is tussen paarden geen innerlijke verwantschap. Ze zijn wat onwennig als er een afwezig is. Ze zijn blij als de lege plaats bezet is, maar dat is ook alles.

Zo zijn er ook heel wat gezinnen. Ouders en kinderen, ik moet misschien wel zeggen: man en vrouw, vader en moeder, kinderen staan als het ware met elkaar op dezelfde stal. Ze zijn aan elkaar gewend. Ze behoren nu eenmaal bij elkaar. Ze hebben zich daarin geschikt. Ze weten niet beter. Kennen ze elkaar? Weten ze wat van elkaar? Van hun levensstrijd? Bidden ze ook voor elkaar of doen ze dat alleen als er iets heel ernstig of ergs komt, ziekte of zo?

Gezinsleven eist trouw en offerbereidheid. Er moet bij de gezinsleden een ernstige begeerte zijn om elkaar te willen dienen. Alle ellende in het gezin komt voort uit egoïsme, het op zichzelf en voor zichzelf willen leven. Waarom denken we zo vaak alleen aan onszelf, waarom willen we zovaak een opdracht die wij moeten vervullen, op een ander afschuiven? Is het niet omdat de offerbereidheid gemist wordt?

In een gezin zoeken we onze vader en moeder, onze broers en zusters niet uit. In plaats van eigen keus hebben we hier te maken met een beschikking Gods. En God plaatst ouders en kinderen samen, met elkaar onder Zijn gebod, opdat ze samen een gezin zouden vormen. Het dier kent geen gezinsleven. Het kent wat vriendschap en dan nog vaak voor een tijd. Er is geen innerlijke verwantschap. Zo moet het bij ons thuis niet zijn.

O, het is misschien gemakkelijker om helemaal op jezelf te leven, je van al die anderen niets aan te trekken, soms zelfs de houding aan te nemen van: ben ik mijn broeders of mijn zusters hoeder? Maar is dat goed?

De Here Jezus moet in het centrum van ons gezinsleven worden gevonden. Hij is de ongeziene en toch welkome gast, die alles weet, hoort en ziet. En leiding wil geven.

Wie wil er niet een gelukkig huwelijk hebben, en een gelukkig gezinsleven.

Welzalig 't huis o Heiland onzer zielen,
waar Gij de vreugd, waar Gij de Vriend van zijt,
waar allen saam voor God als Vader knielen
en aan Zijn dienst zich ieder heeft gewijd.
Waar aller oog blijft aan Uw wenken hangen,
waar aller hart voor U van liefde slaat,
waar aller mond U groot maakt met gezangen,
waar aller voet op Uwe wegen gaat.
Welzalig 't huis dat rijk met vreugd' gezegend,
U niet vergeet, maar zich in U verblijdt.
Welzalig 't huis, door ziekte en smart bejegend,
als Gij o Heer, daar Hulp en Trooster zijt.

Laat het zo bij ons thuis zijn. Dan is ons gezin een vluchtheuvel in de wereld en een kerkje in het klein.

J. Van Harmelen

Wat is een levende gemeente?

door Ds. J.H. Velema

Overgenomen uit DeWekker/6 mei

Het Woord

De gemeente van Jezus Christus dankt haar ontstaan en haar bestaan aan het Woord Gods. Een gemeente, waarin het Woord niet in het middelpunt staat, kan nauwelijks aanspraak maken op de naam gemeente. Ze onderscheidt zich tot een maatschappelijk verschijnsel zonder meer. Het Woord van God is de levensgrond en het levensklimaat van de christelijke gemeente. Dat betekent dat een levende gemeente een gemeente is waar het Woord God ook inderdaad werkt.

Een levende gemeente is een gemeente waar honger is naar het Woord van God. De dominee die preekt merkt het - ondefinieerbaar, maar trefzeker - hier is men "er" niet; hier weet men het niet allemaal, maar hier hongert men naar het levende Woord. Het is te merken aan de sfeer in de kerk; aan de intense aandacht; aan de spanning op de gezichten. Hier hunkert men naar het brood des levens.

Daarom is er in een levende gemeente ook plaats voor het Woord Gods. Dat is juist niet het geval in een dode gemeente, waar men geen behoefte meer heeft aan het Woord Gods; men heeft het al zo vaak en zo lang gehoord; de dominee kan ons niets nieuws en niets interessants meer vertellen. Daarom: laten we wat meer zingen en laat de dominee het vooral kort maken. Maar ten diepste is er bij velen, die zo redeneren geen plaats meer voor het Woord van God. Dat betekent echt niet dat er niet gezongen moet worden of dat de lengte van de preek beslissend is. Het betekent wel: wees voorzichtig met elke poging om het Woord Gods terug te dringen.

Een derde trek van een levende gemeente is dat zij buigt onder het Woord van God en dat maar niets also een "vanzelfsprekende" zaak: we zijn toch kerk, toch christenen en dus buigen we onder Gods Woord. Onder de vlag van deze betuiging is reeds heel veel gedaan dat met Gods Woord moeilijk in overeenstemming is te brengen. Maar buigen onder het Woord is een levende, zich steeds herhalende aangelegenheid. Het is ge-hoor-zamen aan dat Woord ook als het niet strookt met onze inzichten en wensen. Het betekent een streep halen door onze visies, het loslaten van onze lievelingsideeën. Waar gebogen wordt onder het Woord, daar krijgt dat Woord heerschappij; daar moeten onze inzichten daaraan ondergeschikt gemaakt worden.

Het is te merken in een gemeente of daar een bepaalde geest heerst, van welke kleur of karakter ook; of dat het Woord Gods overheerst en er generaal de begeerte is dat Woord boven alles te stellen.

Een vierde trek vloeit daaruit voort: in een levende gemeente wordt geleefd naar opduikende ideeën, maar het Woord van God krijgt en heeft in een levende gemeente de overhand, wint het toch altijd weer. Het is een vreugde voor een levende gemeente aan dat Woord de zeggenschap te geven zonder wrok. Dat is een bewijs dat de gemeente leeft, dat zij niet voor zichzelf, maar voor de Here leeft.

Consequenties

Dit alles heeft consequenties voor de praktijk van het gemeentelijk leven. De eerste is wel dat Gods Woord in een levende gemeente ook werke-

lijk centraal staat en alles aan dat Woord is ondergeschikt.

De bediening van dat Woord is in een levende gemeente het grote gebeuren niet omdat een dominee het goed kan brengen, maar omdat er het diepe besef is: dit Woord hebben we nodig; als dit Woord het niet meer te zeggen heeft en niet meer het belangrijkste, dan verliezen we onze bestaansreden; dan blijven we nergens.

Een levende gemeente wordt niet gekenmerkt door een hele serie activiteiten. Het kan niet kloppen dat een gemeente actief is voor een bepaalde zaak maar de kerkgang slordig is en de gemeente ontrouw naar de kerk komt. Het is geen teken van een levende gemeente wanneer de Avondmaalstafels 's morgens vol zijn en de helft

Vervolg op pagina 8

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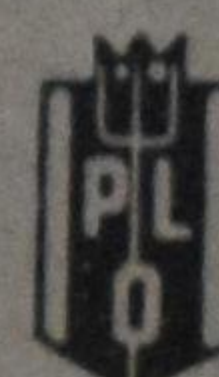
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VAN DOMINEES & GEMEENTEN

Daar is een kwaad onder de zon

Het is weer de avond van de kerkeraads-vergadering. Een voor een komen de broeders de consistoriekamer binnen, hangen hun jassen op de kapstok, en nemen plaats. De meesten roken. Sigaren, pijpen of sigaretten, waaraan ze tot het laatste ogenblik turken.

Als dan de hamer valt en de praeses de vergadering opent, dan worden alle rook-artikelen neergelegd. Want het is niet eerbiedig met een sigaar of pijp in je mond te bidden of de Schrift-lezing aan te horen. Maar onder het lezen van de notulen grijpt de een na de ander reeds weer naar zijn rookgerel, en wanneer de ingekomen stukken ter tafel komen, dan is het gehele gezelschap weer druk aan het dampen.

Zo was het op vele kerkeraads-vergaderingen in Nederland, en zo zal het nog wel wezen. En toen wij in Canada kwamen, was het ook zo op de kerkeraads-vergaderingen hier. Als er op de vergadering niet werd gerookt, of er stond, zoals het op meerdere plaatsen het geval was, geen kistje sigaren op tafel, waaruit ieder op zijn beurt mocht grabbelen, wel, dan was het geen kerkeraads-vergadering. En de volgende morgen hingen vele pantalons en colbertjasjes buiten achter de huizen van vele kerkeraadsleden te wapperen in de wind om uit te luchten, om er die smerige tabakslucht uit te krijgen. Vele vrouwen hebben gefoeterd op al die rokende mannen en op die ellendige gewoonte.

Dat was honderd jaar geleden al reeds precies hetzelfde. Dezelfde Ds. Gispén, waarover in deze rubriek onlangs nog werd geschreven, de oude Gispén, schreef er ook al over, in zijn tijd waren er nog geen

sigaretten uitgevonden, er waren blijkbaar haast nog geen sigaren; de pijp was het algemeen gebruikte rookwerktuig, en als er een classis of synode werd gehouden, werden de pijpen soms van kerkeraadswege verstrekt! Geloofte ge dit niet? Hij vertelde - het was in 1879 - van de zittingen der Generale Synode van de Chr. Geref. Kerk, die te Dordrecht vergaderde en waarvan hij zelf in het modera-men zittingen had. Hier volgt een gedeelte van zijn verslag:

"En het zag er netjes uit. De groene tafels met de maagdelijke blanke goudse pijpen er op, deden het oud, Hollands hart goed." Even verder:

"En dan zo'n veertig roken-de, ja dampende broeders, om van de hospitanten, wie het roken verboden werd, niet eens te spreken! O, 't was er somtijds zo benauwd. Wanneer zullen we toch eens het roken in onze publieke vergaderingen nalaten? Ik weet wel, 't is zo lekker, 't kan zo opwekken, 't is zo huiselijk, zo broederlijk, zo echt Hollands; maar toch, het staat zo lelijk in een achtbare vergadering. Als ik een broeder, soms een van jeugdige leeftijd (oude mannen vergeef ik veel) daar zie staan met een lange pijp, of een voormalige lange, in de mond: "Mijnheer de president, phoe, phoe, phoe, ik moet mij, phoe, daartegen verklaren, phoe, het raakt een beginsel, kuch, kuch, phoe, phoe, en daarom stel ik voor, phoe, phoe, phoe," dan zeg ik in mijzelve: foel, foel, en gevoel ik mij bekropen door de lust, om die broeder toe te roepen: "Leg dan tenminste uw pijp neer, zolang gij spreekt!"

Gispén zelf rookte graag

een pijp. Maar hij deed het alleen, zoals hij in het zoeven aangehaalde Bazuin-artikel meedeelt, op zijn werkkamer, of op straat. Hij wilde nimmer een niet-roker lastig vallen. Tenslotte is nicotine een vergift, en niemand heeft het recht om de lucht, die wij allen nodig hebben om in te ademen en zo in het leven te blijven, moedwillig te vergiften. Als men dan perse roken wil, men doe het in eigen huis of in zijn auto, of buiten, maar doe het nooit waar anderen bij zijn. Dat geldt niet alleen voor vergaderingen, maar eveneens voor publieke vervoermiddelen, in winkels, kantoren, kortom overal, waar de frisse lucht van buiten niet onbelemmerd kan binnenkomen. Als daar dan iemand is, die wil roken, behoort hij vooraf te vragen: "Heeft iemand bezwaar, dat ik rook?" En wanneer er ook maar een is, die bezwaar maakt, behoort hij het te laten, en te wachten, tot hij weer buiten is.

Gelukkig ziet men tegenwoordig hoe langer hoe meer winkels, banken en kantoren, waar bordjes aan de muur hangen: "Verboden te roken" of soms ook wel "Dank U voor niet roken". Wanneer zullen we deze bordjes ook zien verschijnen in onze kerkeraads- en meerdere vergaderingen? Het is waar, het roken in deze laatste categorie, in de "achtbare vergaderingen", zoals Gispén ze noemde, is, althans in Canada, veel minder dan vroeger. Dat vindt z'n oorzaak in het feit, dat meer en meer mannen ophouden met roken. Ja, er is een spreekwoord, dat zegt: "Het verstand komt met de jaren". En wanneer ik dan toch nog een aantal mannen alsmaar zie doorgaan met die onge-

zonde gewoonte, dan voeg ik aan dat spreekwoord toe de woorden: "Of helemaal niet!"

In de staat Minnesota in de Verenigde Staten zijn ze al verder. Onlangs stond in de kranten te lezen, dat daar een wet is aangenomen, waarbij werd bepaald, dat men in publieke gebouwen en vervoermiddelen alleen mag roken, als er een bordje hangt: Roken toegestaan. Laten we hopen, dat men in Canada ook zo verstandig wordt. Want het is voor een niet-roker vaak een hele opoffering om het roken van een ander te moeten verdragen.

Ik zei, dat roken een ongezonde gewoonte is. Daarop werd onlangs nog gewezen in een artikel in het "Nederlands Dagblad".

Daarover een volgende keer.

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Wat is een levende gemeente?

Vervolg van pagina 8

van de Avondmaalsgangers 's middags schittert door afwezigheid. Formeel kan men dan een gezonde gemeente zijn maar in werkelijkheid is de dood in de pot.

We zullen hier in alle kerken aandacht aan moeten geven, willen we de kerk niet van binnen uithollen.

In een levende gemeente komen alle aktiviteiten uit op het Woord van God. Daarom zijn die aktiviteiten ook geen hobby's, maar het zijn daden en zaken om Gods wil. Ze vloeien voort uit de liefde tot de Here en Zijn Woord. Ze worden dan ook niet gedaan met enige pretentie. Ze zijn geen teken van aktivisme - dit doen wij en dit kunnen wij; maar ze zijn de weerkaatsing

van Gods liefde, teken van de kracht van Gods Geest in mensenlevens.

Een andere consequentie is dat men in een levende gemeente band heeft aan elkaar. Gemeente kun je niet op je eentje zijn. Je kunt de gemeente ook niet maken en de gemeenschap niet forceren. Maar het levende Woord van God schept heel wonderlijk een eigen gemeenschap. Niet sympathieke karakter-eigenschappen of gemeenschappelijke aktiviteiten binden samen maar het Woord van God schept gemeenschap. Dat is geen moeten, maar een vanzelfsprekendheid. Het is in de geschiedenis van de kerk steeds weer gezien: waar het Woord van God de overhand krijgt daar gebeuren wonderen, daar worden mensen naar

elkaar toegedreven en voelen mensen zich verantwoordelijk voor elkaar uit de diepste motieven.

Als dat hoe langer hoe minder gevonden wordt, als sommige gemeenten de polarisatie toeneemt, de tegenstellingen zich verscherpen, is dat niet alleen verdrietig, maar bovenal een teken dat het Woord Gods zijn werking niet doet en de Geest des Heren bezig is zich terug te trekken. Daar zou over gesproken moeten worden. Geen kerkeraad, die zich daar aan mag onttrekken. En als een kerkeraad dat niet aandurft, omdat men in zichzelf verdeeld is, dan staat het sein op rood. De levende gemeente verdwijnt; de dood gaat het winnen. Hier is maar een advies: terug, radicaal terug.

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DE KEUS VAN 'T SMALLE PAD ⁴⁰

een vervolgverhaal

door Gé Verhoog

"Nee," viel Verbeek in, "daar ben ik niet groots op, dat is een genade gave van God"

"Ja, ja," sust tante, "ik zeg het anders, maar je het gelijk." "Nu, de meester zei, dat 't wel zal lukken als ik elke dag oefen," gaat Henk door. "En dat is zo, ik leer het aan Klaartje maar die heeft het niet zo in de vingers zitten; Peter, die speelt ook al goed, Peter leert het wel."

"Een orgel," verzuchtte tante nog eens voor zich heen, "wat een bezit!"

Het was Verbeek, alsof hij de kloof zag tussen tante en zijn eigen gezinsleven. Zou ze iets begrijpen, toen die eerste keer na het sterven van Marijtje - weken later - Teunis ineens zei tegen Henk: "Speel eens van die kinderschaar voor Gods troon..." Het was een avond van intens verdriet en toch gaf dit lied de wondere, krachtige troost: Marijtje - juichend voor Gods troon en hen daar wachtend...

Dit zijn heilige dingen - tante zal het nooit kunnen begrijpen zoals er veel dingen diep in een mensenhart worden verborgen omdat andere mensen het niet begrijpen. Die kunnen alleen maar verwonden.

Hij zag op de klok dat de tijd naderde om te vertrekken. "We hebben nog een hele reis voor de boeg."

"t Vorig jaar had ik te doen met Peter," zei tante medelijdend, "dat kind en dan zo'n stuk lope ... wat doet 'le nou?"

"Peter is op mijn werk," begon Verbeek, wat tante verontwaardigd deed uitvallen: "Blijftie dat doen? Istie echt niet meer op school? Nou breekt m'n klomp."

"t Kan niet anders," verdedigde Verbeek, "ik moest hulp hebben -"

"Ik denk anders dat zo'n jonge niet veel zal kenne," veronderstelde tante, wat Verbeek moest toegeven.

"Peter helpt me wel, maar 't wordt nooit een goeie rietdekker of werkman, hij heeft er geen zin in."

"Nou, as ik Peter was, ik zou zegge: ik gaan!" verklaarde tante Doetje, maar Verbeek viel wat geprikkeld uit: "Ik heb u toch al vaak gezegd, dat arme mensen geen keus hebben? 't Moet wel! Ik kom tegenwoordig niet hoger met m'n inkomsten dan achthonderd gulden per jaar en daar moet alles van gebeuren."

"Waarom koop je dan een duur orgel?" Tante was er nog niet overheen. Verbeek stond op. "t Wordt onze tijd."

Ze namen afscheid. "Jullie mosse meer komme," zei tante Doetje, waaruit weer bleek, dat ze weinig verstand had van mensen die bijna dag en nacht moeten werken voor achthonderd gulden per jaar. Dan komt er van uitgaan niet veel.

"We zullen het proberen," beloofde Henk. "Ik kom wel eens met Jacoba, dan kunt u kennis maken met de nieuwe aanwinst."

Lachend wuifde tante hen na, maar op de terugweg onderhield Verbeek zijn zoon over het woord: aanwinst. "Dat zeg je niet als je het over je aanstaande vrouw hebt. Een vrouw is geen ding, een vrouw is eerbaar."

Henk schopte een steentje weg, die hem voor de voeten scheen te liggen.

"Ja, vader."

20

Tweede Paasdag. Een dag in de week, waarop niet gewerkt wordt en het toch geen zondag is.

Henk en Jacoba hebben een plan

gemaakt: ze willen Leiden eens gaan bezoeken. Leiden moet een grote stad zijn en welke dag is beter geschikt dan een tweede zondag? Bovendien is het gezellig met z'n tweeën.

"Peter kan meegaan," vond Verbeek, "hij houdt ook van dergelijke uitstapjes en voorts vind ik het passender dat jullie met z'n drieën gaan."

"Waarom moet ik kinderen meeslepen?" plaagde Henk, waarop moeder door ogenblikkelijk vlam vatten, alle humor voorbij zag: "Henk! Ik wil niet dat je zo neerziet op je halfbroer."

"Doe ik dat?" vroeg Henk verbaasd.

"Meer dan me lief is," antwoordde moeder stuurs. Ze ging verder met de afas, maar het leek of ze onverantwoord hard rammelde met de schalen en pannen. Henk — ze heeft hem als een eigen kind beschouwd en niets is in haar, om de eigen kinderen boven de oudste uit het eerste huwelijk van haar man te stellen — maar een angel steekt als ze Henk soms bepaalde dingen hoort zeggen.

Misschien is het goed dat hij trouwen gaat, denkt ze vaak. Als hij te lang in huis bleef zou hij de sfeer in huis kunnen schaden. Haar man ziet het niet zo. Waarom zal ze er met hem over praten? Ze voelt met de vezelen van haar hart, dat hij Henk boven de anderen stelt en ze is nuchter genoeg om in te zien, dat een eerste vrouw altijd de eerste plaats zal behouden, vooral als de man die vrouw zo jong naar het graf moest brengen. Maar tegelijk zal hij blijven ontkennen dat hij zijn eerste kind boven de latere kinderen stelt. Toch is het zo. Ze voelt het en soms kan een kribbigheid niet onderdrukt worden.

"Ik vind het goed," zegt ze, "Peter zal wel een plezier hebben in de reis, maar Henk moet er aan denken dat hij met Jacoba én Peter uit is."

"Natuurlijk," stemt Henk volmondig toe, "hij kan veel van ons leren."

Vader snijdt alle plagerij van Henk af. "Reis, zei je moeder? Je denkt toch niet dat ze per trein of boot gaan reizen? Veel te duur. Lopen is gezond."

"Man! Het is twee uur lopen heen en twee uur lopen terug en dan de hele dag door de stad zwerven!"

"Wat hindert dat?" vraagt Verbeek verwonderd, "ze hebben jonge benen en mijn vader liep vroeger elke zondag twee uur heen en twee uur terug om een goede dominee te horen. Als ze het niet kunnen, blijven ze maar thuis."

Henk en Peter horen de discussie aan. "Zo wordt over ons beslist waar we bij zijn, zonder zelfs gehoord te worden. Moeder, we willen niet eens, we gaan op mars!"

"En Jacoba ..."

"Loopt ook," beslist Henk. "Als ze er bij neervalt, zal ik haar dragen."

Klaartje schiet in een proestbul, maar vader waarschuwt: "Denk er aan: geen malle dingen of fratsen uithalen!"

Moeder maakt boterhammen klaar om hen mee te geven. Brood kopen in de stad is veel duurder, dus nemen ze alles mee. Een glas melk is de enige luxe die kan worden toegestaan.

"We zoeken een lunchroom," zegt Henk in voortreffelijke uitspraak. "We kopen daar een glas karnemelk of zoete melk of weet ik wat; moeder, geeft u maar een flinke stapel boterhammen mee want we blijven de hele dag weg."

Moeder kan het niet nalaten in het trosseltje van Peter twee in plaats van één belegde boterham te doen, en ze zoekt een glanzende appel, en nog een, maar de mooiste gaat in het trosseltje

van Peter. Niemand ziet het. Ze zoekt in haar beursje.

"Jullie krijgen een kwartje mee," zegt ze, "dan kunnen jullie iets kopen als je wilt —"

Peters gezicht straalt. Het kan een fijne dag worden.

De wandeling wordt begonnen met stralend weer en in een perfecte stemming. Waarom zullen ze denken aan de mogelijkheid van drie kwartier lopen en dan met de boot naar Leiden varen? Lopen is ook genoegelijk en je komt overal en nergens zo goedkoop.

"Toch is het eigenaardig," filosofeert Henk, "we sparen geld uit, maar we hebben geen geld — ergo: er is geen geld om te sparen."

Jacobalacht haar kringelend lachje. "Doe niet zo armoedig, malle! Je hebt een spaarpot, waar elke week wat in gaat: je spaart wel!"

"Je hebt al weer gelijk," stemt Henk toe, "over een half jaar trouwen we als kapitalisten." Hij lacht met Jacoba mee, maar soms kan het hem steken, dat hij zoveel van zijn verdiensten moet afstaan aan de huishouding thuis. Zoveel verdient hij niet.

"Je bent kind in huis en heb je naar de regels te schikken," zei vader toen hij voor het eerst met eigen verdiend geld thuiskwam. "Je geeft mij je loon, dan zullen ik en je moeder zeggen wat er mee gedaan wordt en hoeveel je krijgt voor jezelf."

Henk had zich te schikken naar deze regels: hij weet nu eenmaal, dat kinderen niet zelf over hun geld mogen beschikken — het idee is werkelijk belachelijk dat een kind zijn loon zou houden of zelf bepaalt hoeveel hij wil bijdragen in de huishouding. Hele discussies zijn erover gevoerd op de jongelingsvereniging over deze vraag: mogen kinderen, al zijn ze ruim twintig jaar en nog thuis, zelf hun loon houden? Mogen ze zelf bepalen wat er mee wordt gedaan?

"Revolutionair," vond vader deze discussies. "Natuurlijk bepalen de ouders dat. Bevalt het de kinderen niet dan gaan ze de deur maar uit."

Jacobalacht een tikkeltje revolutionair; ze begrijpt dat vrouw Verbeek het geld best kan gebruiken, maar het is verre van leuk, dat Henk zo weinig kan sparen. Gelukkig, dat zij het thuis financieel beter heeft.

"Koop je een eigen zaak?" vraagt ze opeens

Henk schiet in de lach. "Hoe kom je daar zo bij? Lopen we midden tussen weiden en boterbloemen en koeien, volkomen agrarisch en zuiver plattelands en dan gaat ze over een zaak denken!"

"Ik denk over de toekomst," verklaart Jacoba, "die ligt niet op het platteland, wat daar zie je geen winkels met boeken en muziek."

"Zeg Henk," komt Peter blij, "als jij zo'n winkel koopt, dan gaat het natuurlijk goed en krijg je het te druk — dan koop ik van jou de muziekwinkel, ja?"

"Natuurlijk," stemt Henk gul toe, "zullen we alvast een koopcontract opmaken? Wat biedt je? Verdien je nogal wat?"

"Ach, Henk," haalt Jacoba uit, "treiter dat joch toch niet zo."

"Laat hem," weert Peter trots af, "hij doet altijd zo mal."

Henk zwaait enthousiast met zijn armen, zet plots het wandelen over in een militaire pas. "Ik hoef weliswaar niet onder dienst, het lot was me gunstig, maar daarom wil ik wel eens marcheren."

"Henk!" roept Jacoba, "sla je op hol? We zijn aan het wandelen!"

Henk staakt zijn militaire pas, slaat speels zijn arm om Jacoba. "Ik wil alleen met jouw wandelen," verklaart hij. "Het

is goed dat je me tot de orde roept."

Lachend maakt Jacoba zich los.

"Malle," zegt ze plagerig bestraffend, "je mag op de openbare weg niet zo raar doen."

"Waarom niet?" wil Peter weten. "Mag je dat wel als je thuis bent?"

Jacobalooft. "Dat weet ik niet, hoor", weert ze af. Peter ziet niet in waarom ze zo geheimzinnig doen. Waarom willen Henk en Jacoba trouwen en mogen ze op de weg niet even hun armen om elkaars hals slaan? Wat steekt daar voor kwaads in?

Maar zijn vader en moeder - die zijn getrouwd; nooit heeft hij gezien dat ze elkaar om de hals vielen - het idee... Het enige wat hij ziet, is de hand op moeders arm, maar hij kan zich niet indenken, dat zijn vader zomaar pardoos zijn armen om moeders hals slaat. Volstrekt onmogelijk.

"Onze broer spreekt over dingen, waarover hij in de verste verte nog niet mag en kan praten," preekt Henk, wat Peter verontwaardigd doet uitschieten: "Jij bent niet wijs, jij! Kleine broer! Ik zal je op je gezicht timmeren, als je dat nog eens zegt! Ik ben te klein om over die dingen te praten maar ik ben niet te klein om riet te dekken en de mast te hijsen en in de klompenmakerij te werken! Dan ben ik ineens oud en wijs genoeg." Hij schopt woedend een steentje weg.

Zwijgend lopen ze door, dan zegt Jacoba plots: "Ik geloof niet dat Peter zin in zijn werk heeft."

"Dan maakt hij maar zin," vindt Henk.

"Gemakkelijk praten, jij," tiert Peter, "jij zegt gewoon: ik ga weg en ik koop straks een winkel, maar ik moet gehoorzamen en doen wat vader zegt."

"Ik heb vader zes jaar geholpen met rietdeken en klompen maken," komt Henk kalm, "vergis je niet. Als jij zo oud bent als ik nu ben, kan je ook iets anders beginnen."

"Dan is het te laat," betoogt Peter, "ik kan niet bij de meester op school terugkomen als ik twintig ben."

"Onze Dirk is op school en wil juist van school af," bedenkt Jacoba, "wat is alles toch raar in het leven. Dirk wil bij de boer werken en mag niet van mijn vader, omdat hij op school is."

"Nou," haalt Henk vrolijk uit, "dan zie ik een pracht oplossing: verlos Dirk van de school en doe hem bij mijn vader in dienst, dan verlossen we Peter van het werk en doen hem weer op school."

Even staat Peter verbluft, dan dringt het tot hem door, wat dit kan inhouden en een juichkreet schalt door de lucht. "Henk, dat wil ik! Kan dat niet? Praat jij met vader!"

"Als Dirk maar wil -" weifelt Henk, "jullie zijn op die leeftijd zo onberekenbaar."

Jacobavlijt zich tegen Henks arm. "Plaag dat joch toch niet zo," zegt ze. "Ik zal wel eens met vader en moeder praten, hoor Peter. Dirk blijft toch zitten dit jaar, hij heeft een gruwelijke hekel aan leren."

Het is of de zon nog stralender schijnt voor Peter; hij ziet in gedachten zich weer in de klas bij de meester. Een jaar is hij van school af en heeft een klas in te halen, maar wat hindert hem dat? Hij gaat -

"Maak je nu niet te blij," remt Henk vaderlijk af. "Misschien bedenkt Dirk zich nog wel en wil hij liever koeien melken dan de mast hijsen."

Peter is niet te remmen; zijn wangen gloeien als hij Jacoba gaat uitleggen wat hij van zijn leven denkt te maken en de weg is voor hem zo kort, dat hij het nauwelijks kan geloven als Henk zegt: "Ik zie de kerktorens van Leiden al."

LETTERS

Open letter to MP's about pipeline

Dear sir:

I am passing on to you a letter which I sent to all members of parliament. It reads as follows:

Now that the Berger Report has been released, I would like to urge you that the Berger Report, together with the NEB Report, due on July 1, and the Lysyl Inquiry Report, due on August 1, will be given for further study and recommendation to the Parliamentary Committee on Energy Affairs. This needs to be done, even

though it may mean that the Canadian Government has to delay its decision until after September 1, 1977.

In the past we have encountered the native people at each frontier: each time we have overwhelmed the Indians, dispossessed them through our Treaties and forced them to assimilate with our western culture. We have thought before of the history of our country as a progression from one frontier to the next. We are about to decide wheth-

er the homeland of the Dene, the Gusiit and the Onetis in the Gusiit and the Onetis in the North will be raped away by considering it "one" last frontier, or we could in the South say: let's not rush into the same mistake of not considering what it will do to the land and its native population.

Hence my strong urge for Canada to stop and think through a 10-year moratorium what to do with the northern homeland, whether their natives should be given the right

to control and determine their own future, to ensure their place, but not their assimilation in our western way-of-life, and whether we should not change our economic growth oriented lifestyle to one enriched by human and spiritual growth values.

The best things in life: life itself, health, happiness, harmonious marriages, family life, working abilities are given to us by our Father in heaven, and in response we were asked to only be servants

of Him and our neighbour, and good stewards of all these and other unnamed, innumerable resources. Let us all, as southern Canadians think of King Ahab's murder of his neighbour Nabob, as recorded in the Scriptures, before we decide on the future of the Northern Homeland.

May God be with you, Shalom!

Hank Verhoeff

Marriage in the Lord

Dear Sir:

I would like to place a thought before your readers re — Marriage in the Lord. Is it not so that in Reformed circles marriage in the Lord, is based on tradition and nationality, and that this is why so many of our youngsters do not understand the arguments of their peers, against their marrying the partners of their choice?

As parents we are so busy building a protective wall around our youngsters that we don't even realize that many a serious Christian youngster has been deeply hurt because another rejected him or her, because of attachment to a different denomination or nationality. I am no longer a youngster and from experience know that life is full of

problems and one's maturity lies in how we face our daily problems. To me marriage in the Lord is not who you marry — but how you live with the one you marry — and daily depend on the Lord to see you through each problem.

When one is young we face life enthusiastically — why dim it by always saying watch out for this and be careful about that. Encouragement is what our youngsters need. Advise of a positive kind is what is appreciated. And maybe as elders we should try to remember our own youth, how strong headed — how willfull we were at that age — and the more our parents tried to push us the more we pushed back.

Debbie Loor
Woodstock, Ontario

Life after life

Dear Sir:

I would like to comment in particular on the last paragraph of your Editorial in the June 3 issue of "The Calvinist Contact".

The book "Life after Life" that your barber was reading is not written by a "noted spiritualist", nor does it have anything whatsoever to do with spiritualism. The book, with which I am thoroughly familiar, has been written by a medical doctor, Raymond Moody. He states explicitly in the forward that he is not attempting to convince anyone of anything, but is simply sharing observations with those who read his work. He has worked with hundreds of people who have at some time been declared clinically dead (medically dead), and who, due to modern medical technology, have been resuscitat-

ed or "brought back". The book is a compilation of the experiences these people remember undergoing, and as there is a definite pattern to the experiences, it seems at least worth considering that these people were not hallucinating or fantasizing. Dr. Moody is a Christian himself, and does make reference to Biblical passages. Nowhere in the book does Dr. Moody state that after death the spirit "continues to live on, communicating with family and friends as before." That is a complete misinterpretation of anything the author writes.

May I suggest that you read "Life After Life". As far as I can see, there is nothing whatsoever in the book in conflict with Biblical, Christian teaching and thinking.

Mrs. Jane S. Bickford
Woodbridge, Ontario

Y.E.S. serves youth

Dear Sir:

"Does Jesus love you even when you're bad?"

"How do you know that God is there, if you cannot see Him?"

Eight energetic children sit in a cozy circle on the floor, wiggling and moving, yet eager to know more about God.

The girls have many questions and remarks. Joyce, the Sunflower guide, has told them the story of the Samaritan woman and explained how Jesus loves everyone just as He loves this woman. But Sharon wonders: "How can Jesus love me? I cannot even see Him."

A while later the girls are actively involved in a craft project.

In the same building, a Boys Alive group is struggling with similar questions. The leader sighs: "How can I show the boys that Jesus really cares for them? Their attention span is so short, they are not always ready to listen to the Bible story. Still, these boys are coming back every week. The group is growing too large and is more than I can handle. If I could only find another man to work with me and the kids!"

One of the boys jovially slaps him on his shoulder: "You know what?" Jim is full attention now and laughs with Jerry about the funny joke. He is still chuckling when he

notices two boys ready for a fight. Jim quickly moves into the situation: "What's that hassle about...?" Together they work out a solution.

More than 2000 unchurched boys and girls are reached through these Boys Alive and Sunflower clubs, similar to those described above. They meet weekly in homes, church and community buildings to have a good time of fun and sharing.

Dedicated leaders bring the message of Christ's redeeming love in stories, plays, discussions and films. But also through the games and crafts the children discover the love of Christ: they find it in the smiles, words and actions of their leaders.

It is through such personal contact that these youth's questions can be heard and answered.

Who stands beside these leaders, to give support and encouragement? Youth Evangelism Services (Y.E.S.) is an organization whose purpose is just that. It provides instruction, leadership training and materials, to make youth evangelism less difficult and more effective.

In the fall, the annual Y.E.S. conference is a major training session during which leaders can interact and learn new skills in a relaxed setting. This year's conference is planned for Saturday, September 10, in Brantford Christian

Reformed Church. Keynote speaker is Mary Vander Venen who will introduce: "The Child and His World." Workshops will be held on such relevant topics as: "Family Contact", "Media", and "Crafts Beyond Kits".

Please pray for Y.E.S. personnel and for the youth leaders. They need the prayers and help of other Christians, who stand beside them to reach out to the many children who never heard the Gospel before.

Youth Evangelism Services
1008 Bathurst St.
Toronto, ON, M5R 3G7
Tel. 416-535-6262

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There must be thousands of independent businessmen within the Reformed community. They are eager energetic and work hard but their work often goes unnoticed. Even though there are more than 10,000 families across Canada and the U.S. who are reading this ad right now, you as the independent businessman might not peddle your donuts two thousand miles away. Though national in circulation, Calvinist Contact is still part of your community...those hundreds or thousands of Reformed Christians who live in your area. Your business means a lot to them.

In an effort to recognize your business, whether it be a bakery, florist, groceraria souvenir or barbershop, we are going to feature advertisements from independent businessmen on a regular monthly basis... and more often if you like...on a page specially designed for you. We will place an ad about your business for as little as \$10 per insertion. That ad will, of course, appear nation-wide, but more important, it will appeal within your own Reformed community. Reserve your spot now by writing to Business c/o Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Calgary Christian High School's first graduation

There was an air of thankfulness for the grace of God and for the commitment of many to reach this milestone in Christian school education in Calgary. A reminder of our human frailty was the short message read to the graduates from the principal, Mr. Andrew DeJong, written on his hospital bed, where he was confined for observation purposes of his coronary problems.

In 1975, the Calgary Society for Christian Education opened a highschool for grades 10 and 11, at a rented wing of a Separate school, after six years of having to resort to sending the grade 9 students to the public high schools. An extensive building program has now almost been completed, doubling the present 12 classroom size of the present grade school, in preparation for a combined campus to open its doors in September to grades K-12 for the first time with an estimated enrolment of 340 students.

The 11 graduates could be seen as "the old faithful", the pioneers, who had to rough and tough it. Andy Brandsma, a late Christian school convert, loved this last year, you could see it and he would tell you. In his class history speech he spoke of the unity and the fellowship among the students, of the understanding of the teachers, geared to the individual student's needs.

Then the Valedictorian, Charene Vroon, spoke from her heart when she said, "All of us have a calling in life and if we trust Him, He will make it clear to us. But we have to work it out, and now with high school behind us, our Christian education will affect our values and ideals for the rest of our lives."

The main address, "Preparation for Living", was confided this time to one of the parents: Pastor Bernie Smith. Originally from the United States, he now serves the

Baptist Leadership Training School as a teacher in music, drama and art. He surely convinced us of his gifts in drama. The story of Daniel's education at the courts of Babylon were relived by him as never before.

Rev. Smith concluded "Living in a garage doesn't make one a car, and attending a Christian school doesn't make one a Christian. And even being a Christian is no guaran-

tee we'll face trials and temptations rightly. One needs a proper Mind Set. All three Hebrew kids had the same background and training. But Daniel had a proper mind set. His good influence moved the others to act on their faith.

It's great to have an education. It's even better to have a Christian education. But we are to be prepared to face the trials, temptations, evil, corruption and all that makes this

sinful world a daily challenge — we need a vital faith in a living God. We need convictions that mean more to us than life. We need a proper

MIND SET, that moves us to make and act out right decisions."

Hank Verhoeff

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CROSSWORD

Answer

ACROSS

1. Among
5. Rodent
9. Rock
10. Shade of green
12. Cover with metal
13. Cantering horse
14. Work
15. Evil glances
16. Indefinite article
17. Health resort
19. Cereal grain
20. Greek portico
23. Prescription term
25. Rigidly binding
30. Performed
31. Layer
32. Hawk parrot
35. Smart blow
37. Los Angeles
38. Celestial being
40. Crippled
43. Bondsman
44. Swiftly
45. Rich countries
46. Wagons
47. Years (slang)
48. Epochs

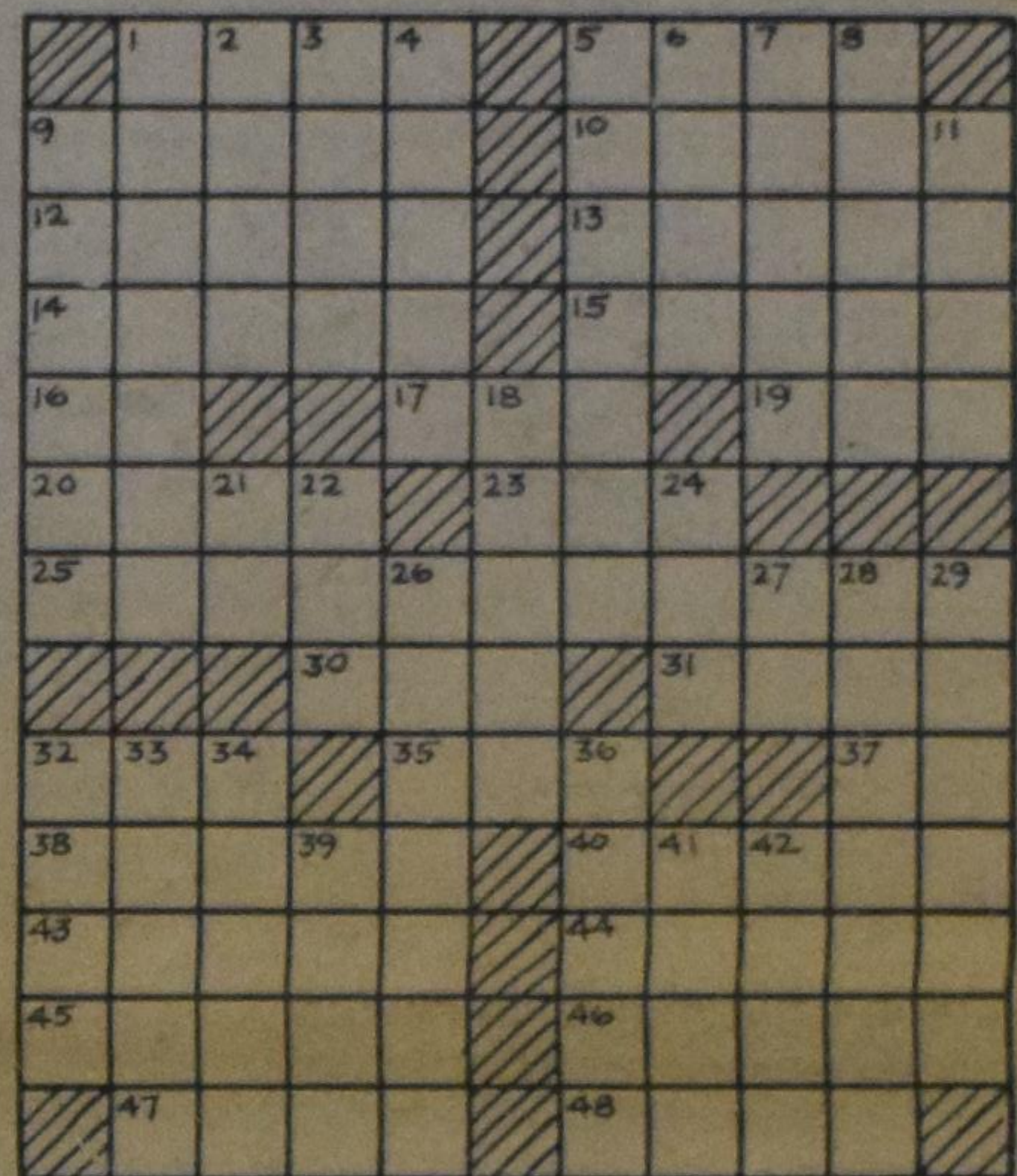
DOWN

1. Capital (Ga.)

2. Biblical kingdom
3. Preposition
4. Antlered animal (poss.)
5. Land of dikes
6. Genus of lily
7. More mature
8. All
9. Bepatter
11. Gaelic
18. Tibetan mammal
21. Conjunction
22. Say further
24. Astern
26. Without oxygen
27. Sloth
28. Chooses
29. Buys and sells
32. Left-over dish
33. Kind of dental filling
34. Century plant
36. Position



39. Level
41. Armadillo
42. Aborigine tribe of Australia

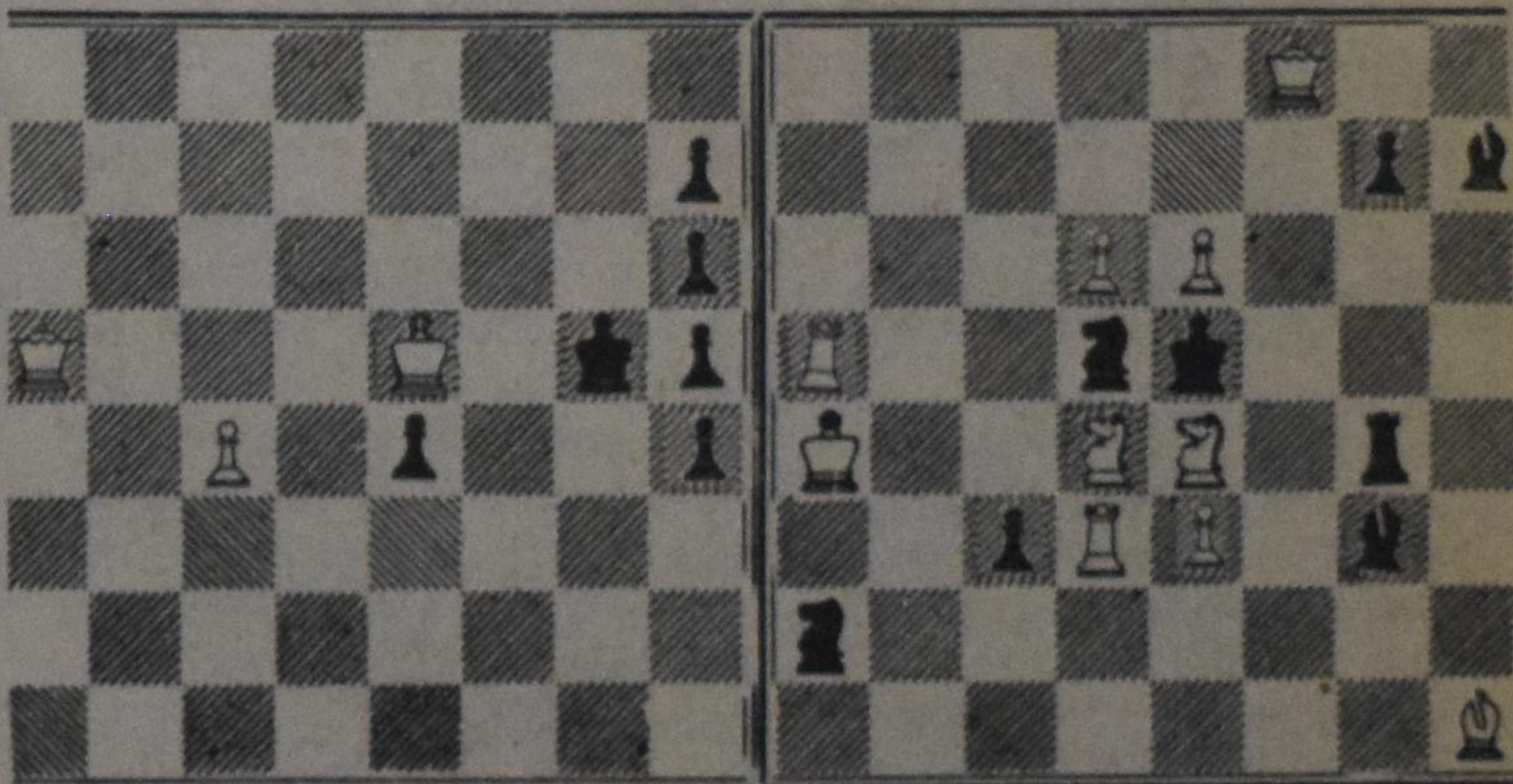


LET'S PLAY CHESS

Editor: Pete Layer
SECOND SERIES OF PROBLEMS IN JULY

#709 a and b
L. Van Rey, Holland, 1971
"The Moving Wall"

#710
F. Flek, Holland, 1951
"The Marching Band"



3 mover 3 5 pts. 2 mover 10 2 pts.

- a. diagram
- b. Move Black Pawn from K5 (e5) to QN2 (b7)

NOTES

1. I think these problems should give you points rather than headaches. Black's pawn will only cause him trouble in #709. This position is a twin: move the Black Pawn as indicated and again White is to play and mate in three moves. Please indicate key, threat and all the variations that last three moves for both a) and b).
2. Pins and interferences play an important role in the two-mover. Please indicate the key and threat, if any.
3. You don't have to send solutions until Sept. 20, but you may do so at any time.

What is a Meaningful life?

This question confronts each of us as we make those everyday decisions about how we should live – what we should buy, how we should work out our occupational callings, who we should vote for ... And as we decide, our actions answer the question of what we feel a meaningful life is. Our public decision-makers also face this question as they decide on the policies that give direction to our national and international affairs.

It is the conviction of the Committee for Justice and Liberty Foundation (CJL) that to one extent or another, most of us have unconsciously come to live by a distorted view of what it is to be human. We have become deluded by the idea that humans are "economic animals" and little more – "economic animals" whose happiness varies in direct proportion to material wealth. This distorted view has led to a widespread cultural over-attention to the development of economic and technological potentials at the expense of giving proper attention to developing the other sides of life. As a consequence, our blinded culture can no longer take account of, and do justice to, the human person – the multidimensional image bearer of God.

What does CJL mean by a meaningful way of life? We believe that meaningful living is based on an awareness of the complexity and fragility of the human person – on a sensitivity to the wide range of human needs that must be met if people are to fully develop. This

includes an understanding of our dependent relationship to God and our interdependent relationships to other people and the creation which surrounds and sustains us.

We believe that the possibility for meaningful living requires, among other things, a reshaping of the socio-economic and political framework in a manner which fosters and facilitates the opening up of human needs, abilities, feelings and responsibilities in both interpersonal and more public relationships. In this way, genuine human growth would be promoted and we could begin a societal transition to a quality lifestyle, the hallmarks of which would be wholeness leading to happiness and a sense of living at home in God's world.

But the next question is, what is the CJL doing to make these fine phrases socially, economically and politically relevant?

*Between 1963 and 1973, CJL was heavily involved in civil liberties issues, providing legal and political help to minority groups in the areas of labour and education. And although these are no longer our major focus, we remain active in these areas.

*When we reorganized in 1973, our emphasis shifted to questions of government policy. We chose energy research as our first major project because it shows, on a variety of levels, how misdirected North American society truly is.

*So, in the past few years CJL has:

- appeared before Parliament's Standing Committee on National Resources and Public Works
- made submissions to the Berger Inquiry during the hearings in Vancouver, Calgary, Edmonton and Toronto
- presented a total of eleven witnesses at the National Energy Board Mackenzie Valley pipeline hearings and extensively cross-examined the witnesses of the applicants to construct the pipeline
- participated in a variety of public meetings and conferences to discuss the implications of a pipeline decision for Canada
- met (and continues to meet) with key spokespersons for all the political parties to inform them of CJL's position and to encourage them to make public their stand on this issue.

*Our next major research project will be an investigation of government assistance policies; (e.g. U.I.C., Manpower, family allowance, research grants, technology transfers, etc.) we hope to find out whether these welfare measures truly contribute to human well-being.

*CJL publishes and distributes, to approximately 5,000 persons and organizations, a quarterly 32-page *Newsletter* and periodic *Political Service Bulletin*. In addition, the recently published book *Moratorium*, is a product of CJL's

research into the proposed Mackenzie Valley pipeline. *Moratorium* is a probing indictment of Canadian lifestyle. It proposes an outline for a just energy policy for Canada and makes a case for the need to have a moratorium on northern resource development while all Canadians join in a discussion to determine the future of this nation.

Our task and our struggle is to evaluate current government policies in light of our convictions about what constitutes a meaningful life and to develop alternative policies for public justice reflective of our Christian convictions. It's not an easy job.

The CJL is entirely funded through membership fees and the donations of our supporters. In other words, we rely on the people who recognize that the task of working out political obedience is a worthy one. We need your help.

Any donation you could make, whether that be \$1.00, \$2.00 or \$5.00, would help defray some of the high costs involved in our struggle to be of Christian political service to our neighbours down the street and around the world. Your gifts are tax-deductible.

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JL

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Notes of Thanks

KNIBBE: Our sincere thanks to all who sustained us in our sorrow by acts of kindness, words of comfort and prayers in the loss of our dear son Bill. Jan & Anje Knibbe, 6340 Penrod, Detroit, Mich., 48228, USA

Births

VAN BERKEL: God has once again richly blessed our home, with the birth of our second son, JEREMY PAUL on June 17, 1977. Thankful parents are Sam and Laurie (nee VanderKruk) of R.R.#1, Troy, Ont. and he is a beautiful brother for Christopher. Jeremy is 36th grandchild for Mrs. C. VanderKruk Sr. and 2nd grandson for Mr. & Mrs. J. Van Berkel. "All things were made by Him and for Him". Col. 1:16

BOOTSMA: It is with joy and gladness in our hearts, and thankfulness to God our Creator that we may announce the birth of our daughter, SARA SHIRLENE, on June 2, 1977. A little sister for Wayne, Leonard, Timothy and Faye. Jack & Ankje Bootsma, R.R.#1, Port Dover, Ont. N0A 1N0

HOFLAND: With great joy and thankfulness to our Heavenly Father we announce the birth of our daughter KRISTEN MARGARET born May 22, 1977. "Ook haar namen staan in 's Vaders handpalmen gegraveerd." Bert and Ati Hofland-Van Dongen, 2444 Martin Ct., Burlington, Ont. L7P 2V2.

VAN LANGE: With great thankfulness to the Creator of Life, we announce the birth of our daughter JOLENE LESLEY on May 28, 1977. Happy parents: Bert & Joanne Van Lange, sisters: Monica & Kirsten. Proud grandparents: Mr. & Mrs. Wm. Van Lange of Painswick, Ont. and Mr. & Mrs. J. Ages of Rexdale, Ont.

VANDERWIER: Praise be to God, who blessed our marriage by so wondrously creating a child for us: MARK WILLIAM, born on July 2nd 1977. A son for Howard & Jacque Vanderwier. R.R.#2, Smithville. First grandchild for Mr. & Mrs. W.N. Veenhof of St. Catharines and twenty-third for Mr. & Mrs. U. Vanderwier of Smithville. First great grandchild for Mr. & Mrs. W.F. Veenhof of St. Catharines and Mr. & Mrs. A. Spoelstra of the Netherlands.

Marriages

TIERSMA—IPEMA: Mr. & Mrs. Jetse Tiersma of Dunnville, Ont. and Mr. & Mrs. Peter Ipeema of Hamilton, Ont. are pleased to announce the forthcoming marriage of their children WILMA and FRANS on Saturday July 16, 1977 at 3:00 p.m. at the Bethel Chr. Ref. Church, Robinson Rd., Dunnville, Ont. Rev. Morris Greidanus officiating. Future address: Century 21, 100 Main St. E., Apt. 1401, Hamilton, Ont.

Marriages

NIENHUIS—PRINS: Mr. & Mrs. Cor Nienhuis and Mr. & Mrs. Peter Prins are happy to announce the forthcoming marriage of their children CINDY and PAUL. The wedding will take place, the Lord willing, July 29 in the Chr. Ref. Church, Lacombe, Alta, Pastor P. Sluys officiating.

BUURSMA—HAANSTRA: Mr. & Mrs. D. Buursma are happy to announce the forthcoming marriage of their daughter JANE to JERRY son of Mr. & Mrs. H. Haanstra. The wedding will take place on July 15, 1977 D.V. at 1st Hamilton Christian Reformed Church at 7 p.m. Rev. J.G. Klomps officiating. Prov. 3:6. Future address: R.R.#1, Cayuga, Ont. N0A 1E0

OEGEMA—HESSSELS: Mr. & Mrs. John Oegema of Ottawa, Ont. are pleased to announce the forthcoming marriage of their daughter ELLEN VIOLET to JOHN HESSELS son of Mr. & Mrs. Peter Hessels of Dunnville, Ont. The wedding will take place, the Lord willing, July 23, 1977 at 3:00 p.m. in the Calvin Christian Reformed Church of Ottawa with Rev. Jack Quartel officiating. Future address: 53 Lotta Ave., Ottawa, Ont.

DE WAARD — VANDERPLOEG: Mr. & Mrs. P. Dewaard of R.R.2, Dundas, Ont. are pleased to announce the forthcoming marriage of their daughter ELAINE to STAN VANDERPLOEG, son of Mr. & Mrs. G. Vanderploeg of Owen Sound, Ont. The wedding ceremony will take place, the Lord willing, on Saturday July 16, 1977 at 4:00 p.m. at the Calvin Chr. Ref. Church of Dundas, Rev. J. Zantigh officiating.

MELENBERG—WIERENGA: Mr. & Mrs. Gerry Melenberg of Edmonton, Alta, are pleased to announce the forthcoming marriage of their daughter DIANA to AYLWIN WIERENGA, son of Mr. & Mrs. Martin Wierenga of Neerlandia, Alta. The celebration of love, the Lord willing, will take place on Friday, July 29, 1977 at 3:00 p.m. at the Westend Chr. Ref. Church of Edmonton, Alta. Rev. J. Boonstra officiating. Future address: 131-17112-86 Ave., Edmonton, Alta., T5T 0J2.

Anniversaries

Amsterdam July 30 1977
1932 July 30 1977
With thanksgiving to the Lord, we hope to celebrate the forty-fifth wedding anniversary of our parents

NIES GREIDANUS

and

SUSAN GREIDANUS—TIERSMA

In their married life, their wedding text became a living reality: "The blessing of the Lord makes rich" Prov. 10:22

Sarnia — Janice & Horace Baker, Stanley, Sandra, Norman, Sarita Delta: Sidney & Marie Greidanus, Renee, Sheri, Nathan Brampton — Morris & Alice Greidanus: Jolanda, Nelson, John Edmonton — Tom & Janet Greidanus: Tom, Nelson, Robert, Suzanne

Toronto — Bea & George Vanderelde: Jon, Norman, Steven Edmonton — Wilma & Vern Gledie: Sandy, Nevin, Doug, Stacey Nigeria — Peter & Bette Greidanus, London — Helen & Gil Vergilio

All friends are invited to a reception in the St. James Auditorium on Friday, July 29, at 8 p.m. Home address: 11136 - 110 A Ave., Edmonton, Alta., T5H 1K1

Anniversaries

1952 1977
On July 18, the Lord willing, we hope to celebrate the 25th wedding anniversary of our parents,
FRANK and ELSIE VRIESEMA
nee De Vries

Their children:
Dresden — Fred & Glenda
Chatham — John
London — Evelyn
At home — Robert, Richard
Grandparents of Joshua
We thank the Lord for both of you and pray that He will bless you in the years to come.
Open house will be held on July 16, 1977, at the Anglican Church Hall, Dresden, at 2:30 - 4:00 p.m. Home address: Box 681, Dresden, Ont.

1952 1977
With much joy and thankfulness to our Father in heaven, on July 25, 1977, the Lord willing, we hope to celebrate the 25th wedding anniversary of our parents

PIET and HENNIE FICTORIE
nee De Goede

"But they that wait upon the Lord shall renew their strength..."
Congratulations, Dad and Mom, we wish you God's continued blessing and guidance in the years to come of wedded happiness.

John & Gertie (engaged)
Grace
Carl

Home address: 33225 Lynn Cresc.,
Abbotsford, B.C. V2S 1E8

1952 July 19 1977
It is with thankfulness to our Lord that we with our parents,

BILL BRANDSEN

and

RIA BRANDSEN

nee Ploos Van Amstel

will be celebrating their 25th wedding anniversary. We pray that God may continue to bless them in the years to come and we are grateful for the love and guidance they have given us.

Their thankful children:
Strathroy — Wendy
Dundas — Linda & Bugs Vander
Zwaag: Cheri, Mike
Hamilton — Joyce

At home — Jim
Open house will be from 2-4 on Saturday, July 23 at 1050 #1 Side Road, Burlington, Ont. Best wishes only.

Vroomshoop, Ov. Matsqui, B.C.
1927 1977
"Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God."

Ps. 20:7
On August 5, 1977, the Lord willing, our parents and grandparents,

ALBERT JAN KAMPMAN

and

HENDRIKJE KAMPMAN

nee Bakker

will celebrate their 50th wedding anniversary. We pray that God will continue to bless them and keep them in His care.

Their thankful children:
Abbotsford, B.C. — Jan & Aly Kampman

Calgary, Alta. — Wiebe & Henny Wagenaar
Matsqui, B.C. — Albert & Ann Kampman

Bill & Corrie Kampman
Abbotsford, B.C. — Leo & Alyson Kampman

Hank Kampman
Matsqui, B.C. — John & Teresa Kampman

Herman & Leida Jansen
Duncan, B.C. — Bill & Gertie Wikerink

Victoria, B.C. — Wilf & Ria Van Donkersgoed
Abbotsford, B.C. — Marten & Lilly Kampman

and 41 grandchildren
Home address: 34172 Hallert Ave.,
R.R.#1, Matsqui, B.C. V0X 1S0

Anniversaries

Oakville Strathroy
1952 1977
We, the children of parents whose God is the Lord, praise Him and bless His name!

On July 13, 1977 the Lord willing, we may celebrate the 25th wedding anniversary of our parents

HENDRIK DEKKER

and

MAGDALENA DEKKER
nee Dekker

God's steadfast love endures forever
We pray that His love and shalom may continue to be experienced by our mom and dad.

With thanks and love from:
Annette & Henry
James, Gwendolyn, Evelyn,
George, Joyce

Open house will be held on Saturday July 16, 1977 from 2 till 10 p.m. at our parents' home, 137 Eastman Ave., Strathroy, Ont.

1952 1977
HENRY JOHN SIMMELINK
and
MARIA SIMMELINK-de Jong

will celebrate their 25th wedding anniversary on July 8, 1977 in Winterswijk, Holland.
Congratulations from Nelly, JoAnne, Richard, Peter and Henry.
1831 Waterdown Rd., Burlington, Ont.

Hoogeveen Woodstock
1947 1977

With joy and gratitude to the Lord we hope to celebrate on July 9, 1977 the 30th wedding anniversary of our parents and grandparents.
Romans 12:12.

JOHANNES VOS

and

MAGDALENA J. VOS—ROORDA

Their thankful children,
London, Ont. — Tina & Bill Van Vugt-Vos: Michelle & Billy
London, Ont. — Henry & Kim Vos
Calgary, Alta. — Brian Vos & Susan (engaged)

Gagetown, N.B. — Edward Vos
Woodstock, Ont. — Hilda Vos
Open house will be held from 2-4:30 p.m. at 492 Norwich Ave., Woodstock, on July 9, 1977

We wish to congratulate our parents

FRED SMIDS

and

JOANNE SMIDS - nee Verburg

of Chatham, Ontario, on their 25th wedding anniversary, July 17, 1977. We thank God for these wonderful parents and pray they will have many more happy years together.

Loved and esteemed by their children:

Chatham, Ont. — John A. Smids
Martha J. Smids
Belleville, Ont. — Nellie P. & Peter F. Green

July 21

1952 1977
Ten Boer Oakville
And He said, "My presence will go with you, and I will give you rest." And he said to him, "If thy presence will not go with me, do not carry us up from here..."
Exodus 33:14, 15.

On July 21, 1977 D.V. we hope to celebrate with our parents and grandparents

PETER HOITING

HENNY HOITING nee Ruthoven

the occasion of their 25th wedding anniversary. We pray that God will continue to keep and bless them for each other and for us their children and grandchildren.

Burlington — Ebele & Margaret Boss; Michael-Paul
John & Coby Postma; Scott

At home — Rita Hoiting & John Ashley

Sidney Hoiting

Open House — Saturday July 16, 1977 at the home of our parents.
593 Unsworth Ave., Oakville, Ont.

Anniversaries

Smithers Edmonton
1952 July 18 1977
Announcing the 25th wedding anniversary of our parents

JOHN VAN VLIET

and

NELL VAN VLIET - nee Rogge

Praise God for His faithfulness!
Alice, Margaret, Irene,
Yvonne, Geraldine

1952 1977
Harkema Ancaster
On July 17, 1977, the Lord willing, we hope to celebrate the 25th wedding anniversary of our dear parents

BERT SCHILTHUIS

and

THEA SCHILTHUIS - nee Land

We pray that the Lord will continue to bless and keep them in the years to come. With love, your thankful children,

Henry, Charles, Alice
Address: 83 Glancaster Rd., R.R.#1
Ancaster, Ont. L9G 3K9.

On July 10, 1977 we hope to celebrate with our parents,

ANDY POORTINGA

AND

ROSE POORTINGA nee Hogeterp

the occasion of their 25th wedding anniversary. We pray that the Lord will continue to keep and bless them for many more years to come.

Their thankful children and grandchildren:

Hickson — Stuart & Diane Bender:
Elizabeth, Jason

Woodstock — Peter, Larry, Randy,
Calvin

983 Sloane Street, Woodstock, Ont.

Obituaries

The Lord in His mercy took to His heavenly home after a life of continuous suffering, our dear little grandson, nephew and cousin

MICHAEL FREDERICK

on June 30, 1977 at the tender age of 5 months. Beloved son of Mike & Rose De Beer.

"Daar boven juicht een grote schaar van kinderen voor Gods troon, verlost van zonde en gevaar, tot eer van 's Vaders Zoon."

Remembered by:

Brampton — Pake & Beppe De Beer

Dokkum, Holl. — Siet & Reinou Wiersma

Georgetown — Fred & Margaret De Beer

Dunnville — Clarence & Ann Posthumus

Tottenham — Sid & Sylvia Weening

Dorchester — Bill & Tina Vander Velde

Bradford — Joe & Nancy Vander-Kool

Jim & Susan Verkaik

Calgary, Alta. — George & Dorothy Bell

Philadelphia, USA — Tony & Maria Squadroni

Morley, Alta. — Peter & Frances Jonker

Brampton — Andrew & Jean De Beer

And also remembered by the nieces and nephews. Romans 8:28

"Safe in the arms of Jesus."

On Feb. 5, 1977 the Lord gladdened us with the premature birth of a dear little son and brother whom we named MICHAEL FREDERICK.

On June 30, 1977 the Lord took Michael to his heavenly home.

Unable to spend his short life here on earth with his family, we are now comforted by the sure knowledge that Michael is now in glory with God's family.

His parents: Mike & Rose de Beer
Brother & sisters: Jason, Patti-Lou & Meredith

R.R.# 1, Jarvis, Ont.

Classified Advertising

Obituaries

Onrustig is ons hart tot het rust vindt in God.
Wij ontvingen uit Holland het bericht dat onze vader, schoonvader en opa

ALBERT MEIJ
is overleden.
25-8-1894 22-6-1977

Zaandam, Holland
Het was vader's getuigenis, dat zijn sterven een doorgang betekent tot eeuwig leven.
R.R.#2, Devlin, Ont.
Jo-Ann & Harry Spruyt
Betty-May, Peter, Andrew

"My grace is sufficient unto you."
It pleased the Lord to take to His eternal home, on Sunday, June 26, 1977, our dear husband, father, grandfather and great-grandfather, after a happy marriage of 55 years, at the age of 76

ROELOF DE VRIES
Psalm 23.
Surviving is his beloved wife Hendrika De Vries, nee Sikkema, and children,
Brampton — Christina & John Slump
Alice & Peter Wientjes
Allen & Ann De Vries
Toronto — Ed & Doreen De Vries
Georgetown — Frances & George Siderius
John & Diane De Vries
Also survived by grandchildren and great-grandchildren
62 Wellington St., W., Brampton, Ont. L6Y 1K9.

Psalm 42
The Lord in His infinite wisdom took to His home

JOHN KOSTER
in his 70th year on Wednesday, June 22, 1977.
Beloved husband of Susan Koster, Wainfleet, Ont.
Dear father of:
Regina, Sask. — Jack & Diane Koster
Wainfleet, Ont. — Tony & Emmy Van Geemen
and nine grandchildren.
Funeral services were held on June 24, 1977 from the Welland Chr. Ref. Church, Welland, Ont.

The Lord has taken home His child, our Christian brother,

JOHN KOSTER
who died in his 70th year at Welland County General Hospital, Welland, Ont. after a lengthy illness.
The congregation and consistory of the Welland Chr. Ref. Church, Welland, Ont. extend their Christian sympathy and prayers to the Koster and Van Geemen families in the loss from this earth of a husband, father and grandfather.

Teachers Wanted

ONTARIO

WILLOWDALE: The Willowdale Christian school requires a grade 7 and a grade 8 teacher on approximately half-time basis for the 1977/78 academic year. Please direct inquiries to: Mr. N. Vandooren principal. Tel. (416) 222 1711 (school) or 222-7419 (res.).

LONDON: A new half-time position for fall 1977-78 for a qualified applicant for kindergarten, three full days per week. Please contact: Mr. Lloyd Burghart, principal, 519-455-0360 (school) or 519-455-4052 (home). Applicants should include: a. resume of training and experience b. statement of personal understanding of Christian education. c. citizenship d. two references.
London Parental Christian School, 202 Clarke Rd., London, Ont. N5V 5E4.

Teachers Wanted

BRITISH COLUMBIA

CHILLIWACK: Chilliwack Elementary Christian School invites applications for experienced teachers for the school year 1977-78. Send resume to Mrs. G. Hogeterp, 9800 McNaught Rd., Chilliwack, B.C. V2P 6G2.

SMITHERS: Smithers Chr. School needs two teachers for Sept. 1977. One Math/Science teacher for Junior High and one primary teacher. Contact G. Ewald, Box 2117, Smithers, B.C. V0J 2N0.

JOHN KNOX CHRISTIAN SCHOOL BURNABY, B.C.

has an opening for a grade 3 teacher, for the 1977-1978 school term.
Please send your applications to Mr. Ben Hendricks,
8260-13th Avenue,
Burnaby, B.C. V3N 2G5
(Due to Manpower regulations only Canadian citizens need apply.)

Ministers Wanted

KINGSTON: The Kingston Chr. Ref. Church requires pulpit supplies for July 17 and 31. Any interested minister vacationing in the Pictou-Land of Lakes-1000 Islands area at that time, please contact J. Feenstra clerk, P.O. Box 1161, Kingston, Ont. K7L 4Y5, or call 613-542-9997.

Church Services

LUCKNOW: Christian Reformed Church in Lucknow, Ont.
COME AND WORSHIP
The Lucknow Church would like to extend a warm and sincere invitation to all people in the area to come and Worship. Services are Sundays at 10:00 a.m. and 8:00 p.m.

Personal

Weduwe, middelbare leeftijd, goed voorkomen, zoekt serieuze kennis-making met heer, liefst zakenman, goed postuur. Brieven s.v.p. onder # 4202, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Retired farmer of Chr. Ref. background, who lives 8 months of the year in Canada and 4 months in Florida is looking for a housekeeper. Will consider matrimony. Mr. Harry De Groot, R.R.#1, Smithville, Ont. L0R 2A0. Phone: 1-416-957-7113.

Young Christian man, 20 years old, wishes to meet a young Christian woman of 19 or 20 years old. Please reply to Box 4206, Calvinist Contact 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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Beautiful, very large property, located in a lovely, restful area of the Garden City of St. Catharines, with handy access to the Queen Elizabeth Way.
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The spacious front and back lawns feature many flower beds, flowering shrubs and trees, and mature shade trees. There is plenty of space for your vegetable garden, a greenhouse or swimming pool, and barbecue for your outdoor living enjoyment.
Asking price \$64,900 (open for offer). A mortgage can be obtained at a very reasonable rate of interest. To fully appreciate this property it must be seen.
For more information, and for appointments, please call: (416) 934-1813, St. Catharines, Ontario.

Apt. Wanted

Two or three-bedroom apartment wanted in Grimsby or Fruitland, Ont., area. Preferably furnished for occupancy by middle of August. Please contact Irene Los, phone (416) 735-7103, after 5 p.m.

Real Estate

Modern dairy farm with 175 acres, 120 workable. Located east of Aylmer, Ont. on Highway 3, with excellent buildings, milking parlor, silos. Immaculate family home. Easily converted to a beef set-up. Good financing available. Call for more details. Sales representative John Wiebenga, Aylmer, Ont. Tel. (519) 773-3897, representing Freeman & Kovacs Ltd., Realtors, Tillsonburg, Ont.

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1296 MICHIGAN AVE.
SARNIA, ONTARIO
TEL. (519)-542-3494

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distacom 426-5880, page 3393

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Well established combination of abattoir, locker service and food market with a four bedroom home included. Located in thriving town. This modern business represents an excellent investment with unlimited potential for expansion.
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R.R.#5, Clinton, Ont.
Phone: 519-482-9849

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C. Kwint
R.R.3, Bancroft, Ont.
Tel: 613-339-2456

Help Wanted

FARM MANAGERS

Our client requires two farm managers to operate two laying hen farms. Location: Ontario-Niagara Peninsula. Each manager will have complete responsibility for making the farm successful and must have a good knowledge of flock health. Home provided and remuneration open to negotiation. For further information, call or write:

Angus Employment Agency Ltd.
105 Main St. E. Suite 911,
Hamilton, Ont., L8N 1G6
416-526-9400

BAKER WANTED

for a small town in western Ontario, north of London.
Thriving business and opportunity to progress. Good working conditions. Letters to Box # 4204, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

NEEDED:
Key greenhouse grower foreman, near Hamilton, Ont. for large new range. Must be experienced with all aspects of greenhouse crops. Must be an aggressive individual wanting career opportunity. Responsibilities will include supervising entire range, employees and crop planning. Reply giving complete resume of background experience, qualifications, expected starting income, etc.
All replies will be answered and will be held in strict confidence. Reply to Box 4205, Calvinist Contact, 99 Niagara St., St. Catharines, Ont., L2R 4L3.

GREENHOUSE HELP WANTED in Niagara Peninsula year round cut flower operation send applications to;

BOX # 4203, CALVINIST CONTACT
99 NIAGARA STREET, ST. CATHARINES, ONT.
L2R 4L3

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Dundas St. W., Hamilton, Ont. L0R 2H0, Tel. 416-689-6695.

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429-2420
R.R.#1, Wasaga Beach
Len & Rita Bette

MAPLE LEAF COTTAGES

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THINGS WE'VE READ

Education for Justice by Brian Wren, published by SCM Press, 144 pages

Reviewed by Mrs. Wilhelmina Hultink-Hofftzyer

There are many people who are concerned with the injustice and inhumanity of our world today. Justice has become a very important social and moral issue. According to Brian Wren justice has four basic principles: generality, universality, impartiality and democracy. After reading his book many unsettling questions come to mind about the state of our world today; for example: if justice consists of these four basic principles how can we, as Christians, reconcile the growing gap between the developed, industrial world and the developing Third World?

Wren explores the meaning of justice and concluding that its acquisition is an educational process, he deals with the educational system, learning, the relationship between subject and object, and the different educational models. He makes a very important point when he states that "there is no such thing as a neutral education that simply tells people the facts", inferring that facts are biased in favour of people in power.

Having explored the educa-

tional process as the basis for the acquisition of justice, he moves further, stating that justice is giving each person his basic due. Justice therefore is rational and consistent, it requires equal treatment for all, including social and economic sharing. Christian justice has developed from three major strands: natural justice, based on our very existence as human beings on this planet; Old Testament justice, based on Yaweh, the righteous God with a passion for justice illustrated by His dealings with His chosen people Israel; and finally, the loving justice of Jesus Christ, "A love that surpasses justice in the hope that justice can at last be created," as illustrated in the story of Zaccheus.

One awakens to justice only through education. Wren states that the birthright of every person is to be selfconscious, but also critically conscious of the world around him. This is the first step toward freedom. The victims of injustice, but also the perpetrators of injustice are to be educated so that old myths and beliefs can be thrown off. The process of attaining justice is the dialogue method of education, coming from people's own understanding of their world and their experiences. But the first step is to disturb the old, traditional beliefs because that is the way toward change.

However, at this point it must be asked: is justice really possible, and what about political ramifications?

Wren reminds us that the goal of justice must justify the means to attain it, and it is impossible to work for justice through organizations with decayed and corrupt internal structures. He wants his book **Education for Justice** to be a catalyst to working for social justice. Although some of his conclusions could be considered quite unsettling, many of his arguments are clear, concise and basically sound. He writes as a Christian and from a Christian standpoint, but this must not be considered the Christian view.

Although **Education for Justice** does not pre-suppose to cover the full extent and implications of social justice it can be considered a starting point and a catalyst to dialogue for anyone interested in the disparities, the glaring social differences of our world today.

Soli Deo Gloria, Essays in Reformed Theology, Festschrift for John H. Gerstner. Edited by R.C. Sproul. Published by Presbyterian and Reformed Publishing Co., 1976 210 pages, \$6.95.

Reviewed by Ray Metcalfe, B.A., B.Th.

Written to honour Dr. John Gerstner, in this volume, "Fifteen scholars - mentors, colleagues and students of Dr. John H. Gerstner - join together to express their gratefulness to one of the leading evangelical theologians of our days.

The Presbyterian and Reformed Publishing Company has once again produced a work corresponding to their highly esteemed reputation. The chapter titles and the names of the contributors speak for themselves - Calvin The Controversialist by Cornelius Van Til, Sola Fide: The Reformed Doctrine of Justification by J.I. Packer, Irresistible Grace by John Murray, and Double Predestination by R.C. Sproul indicate the content and variety of this work.

Somewhat technical in places, the individual who is well read and studies will benefit the most from this purchase. For example, the chapter entitled, "Generation of a Lie - Study of Psalm 12" by Robert Coughenour, necessitates a knowledge of Hebrew to be fully appreciated. But to the disciplined person even this chapter is within the grasp of most.

For me, Andrew Hofferger's chapter, "Beauty And the Princeton Piety" was especially refreshing. He comments that "The subject of religious ex-

perience was as integral to the content of the Princeton theology as was any discussion of strictly doctrinal issues." (p.118) Selecting Charles Hodge as a representative of "Old Princeton" he gives a brief but qualitative study of the life, theological and devotional writings of the great Princeton theologian. Paraphrasing Hodge at one point Dr. Hoffecker states, "One's theology of the intellect may be in need of correction from one's theology of the feelings because the former is more likely to be faulty than the latter." (p.124) No imbalanced theology here! A good reminder that man was created a personality and not merely an intellect. If only this chapter is read, the book will be worth its purchase.

At the conclusion of the book a seventeen page bibliography of Dr. Gerstner's writings from 1944-1975 may be found. Forthcoming works of Dr. Gerstner's are also listed.

Beautifully bound, with a picture of John H. Gerstner Jr. on the introductory page, this is a book to be prized. With each chapter averaging about ten pages it is an excellent study volume as well as being a memento of the work of a great man of God. Dr. Gerstner has been well-honoured through the writings of many of the "Who's Who" in Reformed theology today.

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